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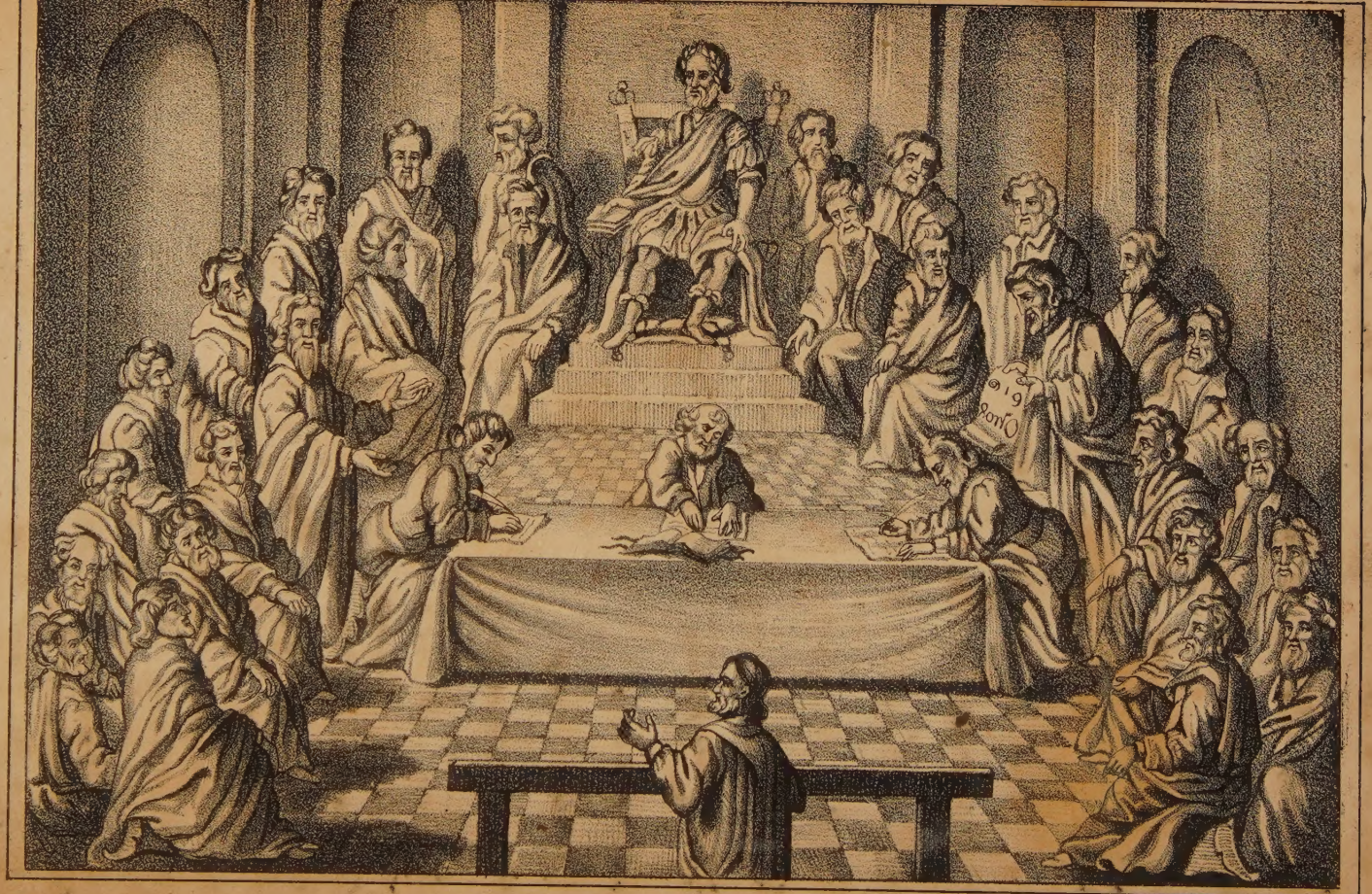

LIVES

OF THE

PRIMITIVE FATHERS:

BEING

A FAITHFUL HISTORY

OF THE

ACTS AND SUFFERINGS OF THOSE EMINENT MEN

WHO LIVED IN THE EARLY AGES OF THE

CHRISTIAN CHURCH;

WITH

COPIOUS LISTS OF THEIR WRITINGS.

TO WHICH ARE PREFIXED,

AN ACCOUNT OF VARIOUS SYSTEMS OF HEATHENISM:

ALSO A VIEW OF THE

RISE AND PROGRESS OF CHRISTIANITY.

BY R. BLAKEY,

AUTHOR OF "HISTORY OF MORAL SCIENCE."

EMBELLISHED WITH TWELVE PORTRAITS.

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INTRODUCTION.

RELIGION is a word of a very comprehensive and important signification. In the ordinary language of the world, its meaning is divided into two leading parts; namely, that which stands for any set of speculative principles, opinions, and ceremonial usages, which have the Creator of the universe for their object; and, secondly, as representing that inward feeling of devotion, and spirit of piety, which form an elementary part of all religion. The one meaning of the term relates directly to the understanding, and the latter to the affections and passions.

The spirit of religion is spread almost universally amongst the human race. There are no societies of men in which some religious sentiments are not to be traced; and we find priests and temples, rites and ceremonies, under every latitude from one pole to the other. But the objects of devotion, and the rites and ceremonies observed, are very diversified

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and dissimilar, and strikingly manifest the variable and confused opinions of mankind on the important topic of religion. Still amongst all these numerous and incongruous theological creeds and observances, we may distinctly trace the existence of a general principle of religious devotion fixed in human nature, on which all these creeds and observances are grounded, and from which they all radiate as from a common centre.

This universality of religious feeling has been a fruitful source of philosophical discussion. Various *theories* have been, from time to time, broached to account for it. Some of these theories have been suggested and developed with a view of undermining all natural as well as revealed religion; whilst others again have been framed with a design of strengthening both. It will be found, however, upon careful examination, that all these theories are exceedingly defective; for the religious feelings of mankind are grounded upon a simple elementary principle of human nature, unsusceptible of analysis, and which cannot, by any speculative ingenuity, be resolved into any other principle of a more comprehensive character than itself.

But though this elementary feeling cannot be accounted for on speculative principles, yet the various systems of religion, and the numerous rites and ceremonies which arise from this feeling, are subjects of deep interest to mankind, and cannot fail to afford, to every inquisitive and serious mind, rational

topics for investigation and inquiry. To confer upon all, or even a tenth part of these systems, a separate and detailed notice, would far exceed the limits of this introduction; but a short review of the most prominent systems may be given with advantage to the general reader. These systems naturally divide themselves into two grand divisions; those which come under the ordinary denomination of *heathenism*, and those which are grounded upon *revealed truth*.

The systems of heathenism are as various and diversified, as the tribes of men amongst whom they are practised. But there are general features or resemblances amongst them, which may be readily recognised; and these enable us to systematize our descriptions, and furnish the reader with a general outline, sufficient for the ordinary purposes of useful information. The leading kinds of heathenism may be classified under the following heads: 1st. The worship of Hero Gods, or Demons. 2nd. The Eternal succession of Worlds. 3rd. The Ancient Metempsychosis. 4th. The Chief Goddess of Pagan worship. 5th. The Pagan mysteries. 6th. Sabianism. 7th. Materialism.

1st. *Hero Gods, or Demons.* From the earliest accounts of the human race, both in sacred and profane history, we find the worshipping of the departed spirits of distinguished individuals almost universal. Frequent mention is made, both in the Old and New Testaments, of the worshipping of evil

spirits or demons, and of the highly demoralizing nature of this species of religious devotion. The reverence paid to *evil spirits* was in a great measure, however, confined to the grosser and more ignorant portion of the Pagan race; for, amongst the more intellectual and speculative portion of them, the somewhat more natural adoration of departed human greatness was prevalent. We find a pointed allusion to this in one of the works of an ancient author, Hēsiod, who remarks, in his book called *Weeks and Days*, that, "When the mortal remains of those who flourished during the golden age were hidden beneath the earth, their souls became *beneficent* demons, still hovering over the world they had once inhabited, and watching as guardians the affairs of man. These, clothed in thin air, and rapidly flitting through every region of the earth, possess the royal privilege of conferring wealth, and of protecting the administration of justice."

2ndly. *The Eternal Succession of Worlds.* We find another species of pagan worship, grounded upon the principle of the eternal succession or series of worlds. This took a firm possession of the minds of a large portion of the heathen tribes. They took for granted that the world had been *destroyed*, and renewed again, at regular epochs of time; and that this system of destruction and renovation would go regularly on to all eternity. By this device a constant succession of heroes and demi-gods was provided for human reverence and worship; and

every notion of creative wisdom and intelligence was absorbed in this eternal series of physical events.

3rdly. *The Ancient Metempsychosis.* The doctrine of the metempsychosis sprung very naturally out of that of the eternal succession of worlds. The process of thought was, in this case, obvious and gentle. If worlds could be destroyed, and re-produced by a regular series of causes, why might not human beings undergo a similar change from death to a new and renovated state of existence? Here we trace the elemental notion of the metempsychosis. This principle of human rotation was deeply engraved on the minds of a vast portion of the human race, and was the prolific parent of thousands of varied forms of pagan rites and ceremonies.

4thly. *The Chief Goddesses of Pagan worship.* Another widely disseminated dogma of pagan worship was the notion of representing the world under the similitude of a *parent* or *mother*, giving birth to an innumerable host of men, animals, and vegetables. This doctrine was illustrated by imagining the world rising gradually out of a chaotic mass of shapeless matter, progressively assuming a more definite and regular shape and structure; and, finally, becoming peopled with a new race of heroes and demi-gods, as well as animals and vegetables. Fancy here lent her assistance to delusion. This *mother earth*, though considered a *single* person, was, nevertheless, often represented as a compound being, as

father and daughter, sister and mother, and husband and wife; and from these varied and dissimilar relationships, to give birth to all the innumerable hosts of heathen Gods and Goddesses.

5thly. *Pagan mysteries.* These foregoing speculative notions very naturally led to the system of Pagan mysteries. This was an extensively rămified species of delusion, and assumed all conceivable shapes and forms. These mysteries were made to represent all past events, and those who were thoroughly initiated into them were to give pictorial representations how the world had passed through the various states of destruction and renovation. We learn from the writings of the apostle Paul, that the celebration of these mysteries was universal amongst the Gentile nations; and direct allusions are made, in several parts of his Epistles, to their wicked and debasing tendency.

6thly. *Sabianism.* This species of devotion, prevalent amongst heathen nations, consisted of a religious adoration of the heavenly bodies: the sun, moon and stars. To the grand luminary of the day divine honours were paid, and he was represented as the great and universal Father of all created things. The moon was depicted under the symbolical representation of the great Mother, *the queen of the waves*, and the especial protector of all who ventured on the deep waters. The whole of the heavenly constellations were parcelled out, and made to represent various forms of man, woman,

beasts, birds, reptiles, and monsters; and into each of these imaginary bodies, a living and intelligent principle was imparted.

7thly. *Materialism.* This branch of paganism was very generally diffused amongst all the heathen nations; and amongst the more civilized and intellectual of them, it formed of itself a distinct department of speculative philosophy. Materialism lay at the root of all the other forms or systems of idolatry; and experience, both in ancient and modern times, fully proves, that when once this doctrine takes a firm hold of the minds of men, it is the most difficult to eradicate. The doctrine is countenanced and supported by all that strikes the outward senses; and the whole chain of secondary causes *apparently* comes in aid of the material hypothesis. Hence it is, that it clings to men's minds with such a powerful tenacity. The purely heathen system of materialism was considerably different, in all its essential elements, from some forms it has assumed in modern times amongst a learned and speculative people. The savage imparted more *life* and *intelligence* into his system than the refined and learned philosopher. The latter made a very dry and repulsive thing of it; but the former, by a liberal application of the vivifying principle, made a something which the mind could grapple with and conceive, and which had always the attributes of vitality about it. In the mind's eye of the heathen worshipper, the material phantom was regularly person-

ified, and represented under the symbolical figure of a body with an animating principle of mind within. All things centred in, and were derived from this body. The Egyptian Serāpis is described as saying of himself, "The celestial world is my head; the sea is my womb; the earth is my feet; the pure ēther furnishes me with ears; and the bright lustre of the sun supplies me with eyes. I am whatever has been, is, or shall be; and no mortal has taken off my veil; I am nature the mother of all things, the mistress of the elements, the beginning of ages, the sovereign of the gods, the queen of departed spirits." In this quotation is embodied the whole system of materialism, as understood and interpreted by the heathen world. It involved the principle of the most absolute necessity and fatalism. There was a regular rotation of life and death, of destruction and reproduction, of order and beauty, out of confusion and chaos. Matter was eternal, and all its varied forms and aspects were but the result of its own innate laws and properties.

Such were the general outlines and principles of heathen worship. The manifest tendency of them all was to foster the grossest ignorance, and to deprave and corrupt the heart. Heathenism, in all its forms, presented a rude and brutish aspect. It reduced man to a state below the beasts that perish, and effectually obliterated every vestige of rational and practical religion from the human breast. The

whole of the united testimony of ancient and modern history clearly establishes this position.

We come now to notice that system of religion which is denominated REVEALED RELIGION; and this consists of two divisions, not opposed to each other in principles or design; but indicative of two stated periods when revelation was completed, and two distinct modes in which it was communicated to mankind. The Old and New Testaments constitute what we term revealed truth. The Old Testament may itself be again divided into two distinct parts; namely, the *Patriarchal* and the *Mosaic* dispensations. The Patriarchal was that which God revealed to our first parents, and subsequently to Abraham and his posterity. Then came the Mosaic dispensation, containing a more detailed account of the principles of true religion, and of the kind or modes of worship to be observed amongst the Jewish nation. The *immediate* design of the Mosaic institution, as promulgated by the great leader of the Israelitish people, was to counteract the practice of idolatry, which prevailed, to a most frightful extent, amongst all the nations of the earth. A knowledge of the one living and true God was to be preserved in the world, to be a perpetual check to the universal debasement and profligacy of the species; and to constitute a solid foundation on which to erect beneficial and rational systems of civil polity and religious worship.

The *New Testament* is that collection of writings

grounded upon the appearance of our Saviour, Jesus Christ, upon earth, and upon the life and doctrines of his more immediate disciples. The *New Testament* constitutes that which we designate, in ordinary language, by the term CHRISTIANITY; which, though it is intimately and necessarily connected with the historical events, doctrines, precepts, and prophecies, contained in the Old Testament, has always an especial reference to the commands, doctrines, and vicarious sufferings of our Lord and Saviour; and to the characters and labours of those distinguished persons whom he appointed to teach this Christian system to mankind.

In a treatise giving a succinct account of the lives of the most distinguished propagators and defenders of this Christian system, in the early stages of its existence, it will, I conceive, be of use to the general reader to have a brief view of the progress of this important system of religion. This shall be done in as concise a manner as possible, and solely with the view of enabling the reader to systematize his knowledge, and to peruse the biographical notices of this volume with some zest and advantage.

From the very earliest accounts of history, both sacred and profane, it appears that the whole world was sunk in idolatry and superstition at the advent of our Saviour, with the exception of the Jewish nation; and even this exception did not furnish a pure specimen of faith and worship. The Jews were split into several hostile sects, each, more or

less, corrupting the purity of their own scriptures; adding several absurd and superstitious notions concerning the divine nature, invisible powers, magic, &c., which, it is conjectured, had been partly imbibed during the Babylonish captivity, and partly derived from the neighbouring nations of Arabia, Syria, and Egypt.

We are not furnished with any accounts of the progress of Christianity during the first years of its existence, except from the scriptures themselves; but in them we find that the most active instruments of opposition were found among the Jewish nation; which pointedly shews that the ignorance, prejudice, and corruption, among this people were of the most inveterate description. But in spite of these obstacles, the zealous labours of the apostles were crowned with signal success; for during the first century, the doctrines of the gospel were made known throughout a great portion of the eastern world, and had even reached Rome itself. This fact is established by the heathen testimony of Tacitus himself, who, when speaking of the first persecutions of the Christians under Nero, observes that "the author of this name, (meaning Christians,) was CHRIST, who, in the reign of Tiberius, was executed under Pontius Pilate, procurator of Judea. The *pestilent superstition* was for a while suppressed, but it revived again, and spread, not only over Judea, where this evil was first broached, but reached Rome, whither from every quarter of the earth

is constantly flowing whatever is hideous and abominable amongst men, and is there readily embraced and practised." After this persecution by Nero followed that of Domitian, which took place in the ninety-fifth year of the Christian era.

Nor are we confined alone to heathen testimonies for the extensive spreading of the gospel in the early ages. *Justin Martyr*, in his discussions with Tripho, the Jew, says, that whatever they (the Jews) might boast of the universality of their mode of worship, there were many places in the world where neither they nor it ever came; whereas there was no portion of mankind, however rude and unpolished, but who offered up prayers and thanksgivings, to the great Creator of the world, through the name of His son, Jesus Christ. *Bardesanes*, the *Syrian*, Justin's contemporary, observes that the followers of the Christian institution, though living in widely distant parts of the globe, and under the influence of different climates, were yet all called by the name of Christians. *Lactantius* remarks, that the Christian law is observed from the rising until the going down of the sun; by every sex, and age, and nation, and climate, with one heart and one soul. *Irenæus*, who was chosen Bishop of Lyons in the year 179, declares that though there were various languages in the world, yet tradition and history clearly establish the sameness of the Christian doctrines; and that there were churches settled in *Germany*, *Spain*, *France*, in the *East*, in *Egypt*, and *Lybia*, as well as

in the remote parts of the world. To these testimonies we may here add those of Tertullian, who wrote a very short time after *Irenæus*. The former observes, "*Their sound went through all the earth, and their words to the end of the world.* For in whom but Christ did all nations believe? *Parthians*, *Medes*, *Elamites*, the inhabitants of *Mesopotamia*, *Armenia*, *Phrygia*, and *Cappadocia*, of *Pontus*, *Asia*, and *Pamphylia*, those who dwell in *Egypt*, *Africa*, and beyond *Cyrēnę*, strangers at *Rome*, *Jews at Jerusalem*, and other nations; and also at this day, the *Gentuli*, the *Mauri*, the *Spaniards*, and the *Gauls*, yea, and those places of Britain which were unapproachable by the Roman armies, are yet subdued by Christ; and we may add the *Sarmatæ*, the *Daci*, the *Germans*, and the *Scythians*, together with many undiscovered countries, and islands, and provinces but imperfectly known to us. In all which places the name of Christ reigns, as before whom the gates of all cities are set open, and to whom none are shut; before whom gates of brass fly open, and bars of iron are snapt asunder."

It has been long, and is even at this day, a keenly contested question, *what kind of church government was established during the first century?* Different parties take different views of the subject. But it is a question which does not immediately lie in our way at the present moment; and all that shall be said in reference to it here is simply, that the general voice of scripture and history goes to proclaim, that

something called *a church* was regularly established, with a systematic code of ceremonies and forms of worship, and a set of fundamental doctrines, which were considered to be grounded upon the *general scope and tenor* of the sacred writings. At the same time it would be something like arrogance to decide, in a positive tone, with the slender stock of information we have from history, that this church worship, government, and discipline, were invariably adhered to in every particular place.

The Emperor Trajan reigned in the third year of the second century. The Christians still suffered persecution; but not so severely under Trajan, Adrian, and Severus, as under that professor of clemency and philosophy, Marcus Aurelius. This temporary suspension of violent persecution proved extremely favourable to the wide-spreading of the gospel. Almost the whole of the eastern nations embraced it; and it made its way even among the Germans, Spaniards, Celts, and many other neighbouring tribes.

In the second century the Christian Church assumed a more uniform appearancein regard to ecclesiastical government and discipline. One inspector or bishop was chosen, by the voices of the people, to preside over one Christian assembly; and he was assisted in his duties by a council of Presbyters. Deacons were also appointed, divided into various classes, but all subject to the authority of the Bishops and Presbyters. Churches at this time

were independent bodies, and were not associated together by any other ties than those which arose out of a similarity of opinion and sentiment. Every assembly was regulated by its own laws, which were, before enactment, submitted to the consideration of those who constituted that assembly. But this state of matters did not last long. Individual churches in particular provinces confederated together, assembled at stated periods and places, and framed laws for facilitating their aggregate concerns and interests. These ecclesiastical bodies arose first among the Greeks, but the advantages resulting from them became so manifest, that they spread throughout the whole country. These assemblies were called *Synods* by the Greeks, and *Councils* by the Latins, and the laws enacted at their general meetings were designated *Canons* or *Rules*.

But while the church was daily becoming more compact and united by external laws and associations, she was not without her inward troubles and anxieties. These arose chiefly from the misapprehension of scripture by one portion of professing Christians, and its total and wilful perversion by others. Corruptions as to doctrine slowly but steadily crept in; and these were aggravated by the establishment of numerous futile and idle ceremonies, which had no other tendency than to draw away the minds of the people at large from the duties of morality, and to substitute useless and unmeaning observances for real acts of piety and virtue. An

almost endless train of evils followed from this source; and the foundation was here laid for that system of ecclesiastical power and dominion which proved such an ŏnerous yoke round the necks of many succeeding generations.

The general establishment of councils changed the whole aspect of the Christian church. The popular voice of the people in religious matters was considerably diminished by this establishment; while the power of the bishops, and other ecclesiastical functionaries, was increased. This power, however, did not at first assume anything like an overbearing or offensive appearance; for the early bishops were men of the most decided and ĕxemplary piety and devotion, and seemed to have no other object in view save the spiritual happiness of the people. But power once securely established led here, as in political matters, to its own extension by sure, though almost insensible degrees. The humility of the episcopal office was gradually laid aside; and an eager and general desire was manifested for a more wide and extended system of spiritual dominion.

A new ecclesiastical order arose, which was composed of a class of men called *Patriarchs*, whose duty consisted in looking after the affairs of the church in every place where the gospel was preached, and to preserve union and concord among the now widely scattered churches in the eastern and western hemispheres. But ambition crept in even among this order of *Patriarchs;* for history informs

us, that a new dignity was created and conferred upon the Bishop of Rome, under the title of *Prince of the Patriarchs.*

During the third century the Christians suffered persecution under the Roman Emperors, *Maximinius* and *Decius;* but happily their reigns were but of short duration. From their death till the time of Diocl*e*sian, the church enjoyed general tranquillity; and by this means vast numbers embraced the doctrines of the Bible. But the internal troubles of the Church became, during this century, daily increasing in number, and formidable in character. Many strange views and customs were adopted; and a perpetual effort was made by those heads of the Church, who had a speculative turn, to amalgamate the various systems of heathen philosophy with the principles of heathen theology. Hence arose many different sects; among the chief of which may be mentioned the *Gnostics*, *Hieracites*, *Nestorians*, *Sabellians*, and *Novatians.*

A most important event took place in the fourth century, which marks out this period as a remarkable epoch both in ecclesiastical and civil history. This was the establishment of Christianity by the Emperor Constantine, as the national religion of the Roman State. It was in the year 324 that this auspicious event took place. From the commencement of this century till the time now stated, the government of the Empire was divided among four chiefs; namely, Dioclesian, Maximinian, Con-

stantius Claudius, and Galerius. These four persons were naturally disinclined to persecute the Christians; but from the representations of the pagan priesthood, who dreaded the downfall of their own power by the extension of the Christian faith, Dioclesian and Galerius Cæsar commenced a most bloody persecution of the Church, which lasted for the space of eight years. The contentions, however, among these four aspirants for imperial sway, obtained a respite for the Christians. Galerius became afflicted with an incurable disorder, and in consequence published an edict restraining any further persecution. After his death, Constantine the Great ascended the throne, who removed every greivance from the professors of the Christian faith; and repealed all those penal statutes which had been enacted against them by preceding Emperors.

It was not till the complete establishment of Constantine's power, that the political advantages of Christianity became fully apparent. His wise and beneficent measures formed a striking illustration of the happy influence of the Scriptures in subjecting the hearts of men to the control of principles of justice and humanity. He issued orders for the recal of those Christians who had been sent into captivity for the profession of their creed; set those in prison at liberty; and restored the estates of those who had been cruelly and unjustly deprived of them for conscience' sake. He also enacted that slaves, who had hitherto been emancipated at the

heathen temples, should receive their freedom in Christian churches in the presence of the bishop, by the simple declaration of a clergyman.

From the time of Constantine, Christianity may be said to have formed part of the law of the land of every civilized community down to the present day. The political principles of the Scriptures became gradually incorporated into every civil institution; and the rulers of the people found it to be their truest interest to teach them sound religion and pure morality.

The establishment of Christianity by Constantine increased the power and authority of the clergy in a wonderful degree; and they became every day more anxious for an extension of their influence. The Bishop of Rome claimed the pre-eminence over all his brethren, and vastly surpassed them in riches and magnificence, as well as in the sumptuous and gay manner in which he lived. This office became in consequence an eager object of ecclesiastical contention; and when vacancies occurred, the city was thrown into violent dissentions; and intrigues and cabals were carried on with so much animosity and virulence as to disturb the peace of the community, and influence the people to civil war. On the death of Pope Liberius, in the fourth century, one party elected Demasus to the vacant see, while another appointed Ursicinus, a deacon, to the same dignity. A civil war was the consequence of this

double election, which was productive of the most cruel and inhuman devastations.

But notwithstanding the superior power and splendour of the see of Rome, the general voice of history seems to declare that the Roman bishops did not, in this century, consider they derived their episcopal authority from the Apostolic see, but held it on scriptural grounds, as being the servants of the gospel of our Saviour. But though this was the general opinion upon this point, still there were some circumstances which took place at this time which ultimately led the way for a different doctrine as to the nature and foundation of episcopal power. In the year 372, Valentinian enacted a law which gave the power to the Bishop of Rome to decide upon religious disputes, in order, as it was alleged, to prevent profane and secular persons from sitting in judgment on theological questions. His law was approved of by a council of bishops assembled at Rome, six years afterwards; who thought so highly of it, that they memorialized the Emperor Gratian in approbation of its principal provisions. By this means the supremacy of the Bishop of Rome became legally established.

But Constantine having removed the seat of government from Rome to Constantinople, the Roman see here met with a rival candidate for theological power and dignity. The Emperor endeavoured to make his new capital as splendid as

he possibly could, conferring upon it many of those extensive privileges and honours which the old seat of government had, from time immemorial, exclusively enjoyed. It followed as a matter of course that the Bishop of Constantinople was not to be overlooked among those things which were calculated to add additional lustre to this new, and highly favoured, imperial residence. The bishops of Constantinople claimed equal honour and dignity with the bishops of Rome. This created disputes and contentions. A council was held at Constantinople in the year 381, by the authority of Theodosius the Great, to take into consideration those rival claims for episcopal supremacy. It was here agreed that the bishop of Constantinople should stand next in rank to the bishops of Rome; and take precedence over those of Alexandria and Antioch. But this decision was far from giving satisfaction; for the bishops of the two latter places loudly exclaimed against this stretch of power, by which they were made to occupy a more humble rank than their metropolitan brethren. These disputes and dissentions continued for many years; and ultimately ended in the total separation of the Greek and Latin Churches.

Constantine found it necessary to alter many of his laws, and remodel a part of his general government itself, to correspond with the new ecclesiastical order of things. The four bishops of Rome, Constantinople, Antioch, and Alexandria, were invested

with a certain degree of pre-eminence over the other bishops. He divided the administration of the Church into an *internal* and *external* inspection. The former was intrusted to bishops and councils, and took cognizance of all religious controversies, forms of divine worship, the immoral and irreligious conduct of the clergy, and the appointment of pastors. The external government of the Church centred in the Emperor himself. His ecclesiastical powers related to the outward state and discipline of the Church; such as disputes among ministers, as to their temporal possessions, their general rights and privileges, their reputation, their offences against the law, and such like: but no questions of a purely spiritual nature came within his jurisdiction. By this division of power, the ecclesiastical government of the state was carried on by Constantine and his successor for a long period. They called councils, appointed judges to preside in them, heard and decided disputes between the bishops and the people, defined the extent of every ecclesiastical province, and in fact settled everything relative to the religious establishment of the nation; with the exception of disputes on matters of a purely spiritual kind, which were referred to the exclusive consideration of the bishops and councils themselves.

Ever since the establishment of Constantinople as an imperial city, the bishops of that place had been unremitting in their exertions to extend their power and jurisdiction. In the fifth century they

had obtained possession of all the Asiatic provinces. In the twenty-eighth canon of the council of Chalcedon, in 451, it was resolved that the same privileges and honours, which had been conferred upon the Bishop of Rome, should likewise be conferred upon the Bishop of Constantinople; because the two cities were now to be considered as equal in dignity and importance. The same council confirmed the Bishop of Constantinople in the government of those provinces he had lately added to his jurisdiction. The Bishop of Rome, and several other prelates, raised their voices against this new division of power; but their dissent was altogether unavailing.

Passing from this brief sketch of the progress of the Christian system, so far as it more immediately affected the political and social opinions and instiitions of the world at large, we may now direct our minds to a few of those more prominent circumstances which are pointed out by an ordinary perusal of the lives of those distinguished individuals designated by the title of the Fathers of the Church.

In the first place, the lives of the Fathers furnish us with a lively picture of their ardent and indefatigable zeal. Their labours were, indeed, labours of love. They threw the whole man, body and soul, into all their missionary enterprises and expositions of gospel truth; and literally counted their lives but as dross, that they might be the heralds of the "joyful sound." Every candid and truly enlightened reader of their personal history must be deeply impressed

with this fact. But, besides the interest which it possesses in itself as a mere fact, it still serves a higher and more important purpose, that of forcing a conclusion on the mind, that this inward and ardent zeal was grounded upon, and sustained by a firm and deeply rooted conviction, that the great and leading statements and doctrines of revelation were founded in truth. The zeal which animated the bosoms of the ancient Fathers was not of a transitory or fanatic character, but a steady and sober, though a very powerful feeling, the natural offspring of rational conviction and dispassionate judgment. Their unwearied assiduity, their steady attachment to doctrine from one generation to another, their disinterestedness, their manifold privations, their painful sufferings, and ignominious death, can only be rationally accounted for upon the principle, that the conviction and the love of the truth lay at the root of all their labours, and inspired them with that indefatigable zeal which carried them through scenes and struggles of almost superhuman daring and interest.

In the second place, the piety of the ancient Fathers of the Church was conspicuous. It was a natural and elevated piety. It had simplicity and sincerity stamped upon the face of it. It was not a thing which manifested itself only by fits and starts, or was practised to serve some temporary end or purpose; but it ran through the whole of their lives with a deep and equable current. They daily strived to illustrate the truth and importance of the

doctrines they taught by the purity and holiness of their lives and conversations.

The third reflection which arises in the mind of the reader is the learning and the talents of the ancient Fathers. Theirs were not zeal and piety without knowledge. By far the greater portion of them were men of distinguished natural gifts, and were also possessed of a vast stock of acquired information. There was no kind of knowledge they did not cultivate and bring to bear upon their theological pursuits. Their whole lives, indeed, were assiduously devoted to learning, in conjunction with scriptural doctrine and instruction. They visited distant seats of learning; travelled from city to city, and from province to province, in quest of knowledge and wisdom; and when they obtained them, they manifested the most devoted zeal and disinterestedness in communicating them to others. Nor was the *kind* of ordinary learning cultivated in the early ages unworthy of a passing notice. The common estimate formed of it at the present moment is, that it was speculative and fanciful; but this is a mistake. It related chiefly to topics connected with the intellectual and moral constitution of man; and these must always bear a close affinity and relationship to all the leading principles of both natural and revealed theology. In fact, the whole system of ancient speculative philosophy was much better adapted for making profound and subtle divines, than the general course of academical instruction of the present times.

In the last place, we cannot peruse the lives of the early Fathers of the Church without feeling great admiration at their heroic contempt of danger, persecution, and death. Nothing could subdue their courage, or seduce them from their holy faith. Persecution appeared in all imaginable shapes that the revengeful and wicked ingenuity of man could devise. *Eusebius* tells us, that the early Christians were scourged to death; the flesh was literally torn off their bodies with divers instruments; they were cast into the dens of wild beasts; they were burned, beheaded, crucified, and driven into the sea; they were torn to pieces by the distorted boughs of trees; they were roasted over slow fires; and had melted lead poured into their bodies. In fact the catalogue of torments is horrid to dwell upon; and nothing could have supported humanity under such trials save the most indomitable courage, founded upon the firm conviction of heavenly truth. This is beautifully alluded to by *Tertullian*, who tells us, "That all the heathen cruelty was to no purpose; that it was but a stronger invitation to bring over others to the party; that the oftener they mowed the Christians down, the faster they sprang up again; that the blood of Christians was a seed that grew up into a more plentiful harvest; and that several among the *Gentiles* had exhorted their auditors to patience under suffering, but could never make so many proselytes, with all their fine discourses, as the Christians did by their actions."

LIVES

OF THE

PRIMITIVE FATHERS

OF THE

CHURCH.

ST. STEPHEN.

The New Testament gives no particular or circumstantial account either of the parents of this first martyr of the Christian Church, or of the country to which he belonged. It is evident, however, from the apology he gave to the people of Judea that he was a Jew by descent; but whether permanently residing within the Jewish territory, or only a wanderer among the neighbouring Gentile nations, cannot be ascertained.

It is conjectured by some ancient writers, that he was a disciple of Gamaliel's, the learned Jewish doctor, and that St. Paul was his school-fellow. However this may be, certain it is that St. Stephen gives evident proofs of having possessed a considerable fund of general knowledge, and an accurate

and systematic acquaintance with both the doctrine and history of the Jewish scriptures. He added to these requirements an ardent zeal for the advancement of the gospel, regulated and tempered at the same time, with genuine piety and an humble submission to the divine will of Heaven.

On the first establishment of a church after the death and resurrection of our Saviour, some plans of arrangement were requisite to preserve order, and to promote the great object in view, the successful preaching of the doctrines of Christ. Among the regulations required, we find from the Acts of the Apostles that the followers of our Saviour called the Church together, and informed the members of it, that the providing for the necessities of the poor out of the common stock, however necessary and incumbent a duty, was a thing they could not continue to do as heretofore, without greatly distracting their attention for the more urgent and solemn duties of the Apostolic office. The plan suggested, therefore, to remove this inconvenience was, that the Church should appoint a certain number of its members to attend to the temporal wants of the poor; and that the persons so chosen should be pious and good men, and were to be denominated *Deacons*. The number appointed was not to exceed seven; and they were to be initiated into their office with due religious solemnity.

When the election for Deacons took place, Stephen was one of that body, and, according to some

ancient writers, it is affirmed that he took precedence of all the rest of the Deacons. This is most likely only an imaginary honour. The probability is, that if he really did stand, in point of authority and influence above others, this supremacy could only arise from his great talents, zeal, and piety, and not from any superior distinction directly conferred upon him at the time of election.

There were a great number of synagogues at Jerusalem, principally for prayer and expounding the principles of law. The number of these, according to Jewish account, was not less than *four hundred and eighty*. These institutions were divided into various departments for teaching the different branches of education. Five of these synagogues combined together to send certain members of their order to oppose St. Stephen in a public disputation on the principles of his faith. The names of these learned bodies were the *Synagogue of the Libertines*, the *Synagogue of the Cyrenians*, the *Synagogue of the Alexandrians*, the *Synagogue of Cilicia*, and the *Synagogue of Asia*.

The *synagogue of the Libertines*, it is conjectured, was composed of those Jews who had received their emancipation from Roman thraldom. On the subjection of Judea by Pompey, he carried a great number of the inhabitants as captives to Rome, where they were reduced to a state of slavery. Under the reign of Tiberius, they succeeded in regaining their liberty, and were allowed to observe,

within the Roman territory, their own peculiar religious rites and ceremonies. Every year they sent a contribution instead of *first-fruits* to Jerusalem, and also a deputation to offer up sacrifices in their behalf at the temple. Many of these Jews ultimately left Rome, and came to reside in Judea; and they built a synagogue in Jerusalem for the use of themselves, as well as those of their brethren who still resided in the Roman states, who occasionally came up to the Holy City to worship on the day of Pentecost. The *synagogue of the Cyrenians*, was established and supported by those Jews who inhabited Cyrene, a famous city of *Lybia*, who annually sent their treasure or religious offering to Jerusalem. The *synagogue of the Alexandrians* was founded and kept up in like manner, and for the like reasons, by those Jews who resided in Alexandria in Egypt, between which city and Jerusalem a great and constant intercourse had long been established. The *synagogue of Cilicia* was for those Jews which inhabited Cilicia, a province in Lesser Asia, the capital of which was *Tarsus*, the birth-place of St. Paul. The *synagogue of Asia* belonged to the Jews who resided in the neighbourhood of the city of Ephesus.

The members of these different synagogues were the persons appointed to enter into a controversial warfare with Stephen. We are not informed what the nature of the dispute was; but we may infer, from Stephen's defence, that it related principally to

the leading doctrines of the Christian system, and particularly to the nature and object of our Saviour's mission. From the statements of the scriptures it appears that his antagonists were astonished and confounded with his eloquence and force of argument, so that "*they were not able to resist the wisdom and the spirit by which he spoke.*" They felt the pangs of mortified vanity, and retired from contest with an inward conviction that they could not stand against the truth of his appeal, by virtue of any talent or learning they possessed.

Smarting from the shame of this defeat, the disputants from the synagogues bethought themselves that other methods must be adopted to silence and humble St. Stephen. The elders and scribes were called together, the people were excited, and the learned Sanhedrim were summoned to sit in judgment upon the bold and eloquent defender of the doctrines of Christ. He was placed at the bar, charged with the crime of blasphemy. In the Acts of the Apostles it is said, "they suborned men who said, we have heard him speak blasphemous words against Moses and against God; the false witnesses said, this man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." The Jews, as is well known, were exceedingly tenacious of their rites and ceremonies; indeed their reverence and

respect for the Mosaic institutions had all the force of a passion with them. This accusation against Stephen was sure to bring down upon him the hatred and detestation of every member of the Jewish nation.

The trial was conducted with all due attention to legal forms; but the Sanhedrim gradually grew impatient and wrathful at the eloquent and impassioned appeal which was made to them. Their fury was surpassed, however, by that of the bystanders, who lost all command over themselves, and would not wait for the judicial sentence of the Sanhedrim, but took the law of vengeance into their own hands. They rushed upon St. Stephen, carried him outside the walls of the city, and stoned him to death. He sat upon his knees, piously recommending his soul to his Maker, and imploring forgiveness for his murderers. In this awful situation the scripture mentions that *he fell asleep;* a declaration which denotes the incomparable composure and resignation of his mind.

The place of his martyrdom was without the walls, on the north side of the city of Jerusalem, and was afterwards called *St. Stephen's Gate.* Over this place the Empress Eudocia, wife of Theodosius, built a handsome church dedicated to St. Stephen, where she herself was afterwards buried.

ST. PHILLIP.

THE DEACON AND EVANGELIST.

St. Phillip is said to have been born at *Cæsarea*, a sea-port town situated between *Joppa* and *Ptolemais*, in the province of *Samaria*. In many parts of ecclesiastical history he has been confounded with St. Phillip, the *Apostle*. But St. Phillip of Cæsarea was only a *Deacon*, and one of the first seven of the order appointed by the people to attend to the wants of the poor, and also to preach the Word and baptize.

On account of the persecution of the Church by the Jewish Sanhedrim, he was obliged to leave Jerusalem, where he had resided for some time, and bend his course towards the city of *Gitton*, in the province of Samaria, which is said to have been the birth place of *Simon Magus*. This city was the metropolis of the province, the royal seat of the kings of Israel, and had been much improved and beautified by Herod the Great, in honour of the Roman Emperor, Augustus. As the reader will readily know by the Gospel history, the Samaritans were a mixed race, of

Jews and Gentiles, composed of the remains of the ten tribes that were carried captive to Babylon, and the neighbouring heathen nations around it. Their religion was a mixture of Judaism and Pagan superstition; but they, nevertheless, set a high value upon their own creed, and always looked with a jealous and envious eye on the Temple of Jerusalem. The hatred of the Jews to the Samaritans was also marked and deep-rooted. Hence the declaration of the woman of Samaria to our Saviour, wondering how "*He, being a Jew, should ask drink of her, who was a woman of Samaria; for the Jews have no dealings with the Samaritans.*" The Jews considered the Samaritans as absolute heathens, did not allow them even to become proselytes to the Jewish religion, would not eat with them, poured the foulest maledictions on their heads, and denied them the benefits of the resurrection from the dead. But notwithstanding these great obstacles to a friendly and Christian intercourse, Phillip continued, with much zeal, to preach the gospel to the people in Samaria; and endeavoured so to shape his doctrines as to make them level to the understandings of his hearers.

The other apostles who resided at Jerusalem soon heard of Phillip's labours and success at Samaria; and they sent down Peter and John to assist him, and to confirm the young converts to the Christian faith. We are not particularly informed of the result of their united efforts, but they doubtless con-

tributed most materially to the extension of the doctrines of Christ in that part of Judea.

We have not the means of knowing how long Phillip remained in Samaria; but at no distant time after his first mission there, he was called to take a leading part in a particular and interesting incident in scriptural history, namely, the conversion of the Ethiopian eunuch. The apostle was commanded to go towards "*the south, unto the way that goes down from Jerusalem to Gaza, which is desert.*" We read of this city of Gaza in the Old Testament, as being famous for the place where Samson's wonderful bodily strength was displayed. It was laid waste by Alexander the Great. The prophet Zachariah foretold this sad event; for he said that "*Gaza shall be forsaken:*" and Jeremiah confirmed the decree, by saying that "*baldness has come upon Gaza.*"

When Phillip received the commission, it is said that "he arose and went." He set about his public duty with zeal and alacrity. The New Testament history tells us, that, when he was on his journey, he espied coming towards him "*a man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians; who had the charge of all her treasure, and had come to Jerusalem to worship.*" There have been many discussions among scripture historians as to the precise country here designated *Ethiopia*. Some place it in Arabia, others in that part of Africa now called

Abyssinia; while others again say that it was a large island encompassed by the River Nile. Which of these place is the true one, we have no decided means of knowing.

Eunuchs among us are viewed with contempt, but in eastern nations they were held in respect, and occupied private and public situations of trust and confidence. The Ethiopian eunuch here spoken of had undertaken a long journey, of many thousands of miles, to go up to Jerusalem to worship at the feast of Pentecost. When, returning from his religious duties in the Temple, and as he was pursuing his course to his native country, he was met by the apostle Phillip; the eunuch was reading the scriptures, that very striking and prophetic chapter in Isaiah, which foretels the death and sufferings of our Saviour with such circumstantial minuteness. Saint Phillip introduced himself to the heathen stranger, and inquired of him if he thorougly comprehended the part of the sacred volume he was then perusing; the eunuch declared frankly that he was at a loss to enter fully into its meaning. Phillip then took the opportunity of explaining that wonderful chapter of Isaiah to him, showing him that it distinctly referred to the person of Jesus Christ, whose nativity, life, sufferings, miracles, death, and resurrection, were vividly portrayed by the prophetic poem of Isaiah. The Ethiopian received the information with great delight; for it is beautifully said that *he went on his way rejoicing*. He embraced

the Gospel in all its fulness, and was taken down to the river, and baptized by Phillip at a place called *Beza;* a village said to be about twenty miles distant from Jerusalem.

St. Phillip having left him he went to *Ayotus,* formerly called *Ashdod,* a Philistine city, where the ark of the covenant was once kept in captivity. The apostle went up and down the country preaching the Gospel, and finally settled at *Cæsarea.* Here it is generally thought that he lived and died a peaceable death.

ST. BARNABAS,

THE APOSTLE.

St. Barnabas was born in the island of Cyprus, one of the islands of the Mediterranean Sea, famous for its fertility and fruitfulness. His proper name was *Joses*, a softer termination of Joseph, and after he had embraced Christianity, he took the surname of *Barnabas*. Hence the expression, "*Joses, who by the apostles was surnamed Barnabas.*"

It is said that he was descended from the Tribe of Levi. From this circumstance, it has been considered somewhat remarkable that he should have embraced the Christian doctrine; for the prejudices of the Jewish religion were of so obstinate and inveterate a description as to defy, in ordinary cases, the most powerful forms of rational conviction. *Clemens of Alexandria*, and other ancient writers, say, that his parents were both rich and of very devout feelings; and being very anxious to promote the best interests of this son, took him to Jerusalem, with a view of training him to the law, under the tutorage of the celebrated *Gamaliel*.

Being an eye-witness of the many miracles our Saviour performed at Jerusalem, Barnabas became fully convinced that He was a teacher sent from God; he, consequently, renounced the Jewish faith, and became one of the *seventy* disciples who were commissioned to go forth and declare the gospel to all nations. When the Church was in its infant state, and required unusual assistance, he joined with others, and gave his inheritance for the common benefit and support of the first teachers of the faith. His inheritance is generally supposed to have been a patrimonial estate in the island of Cyprus.

The apostle's movements in the establishment of the Christian Church cannot be very accurately traced out; but it is generally supposed, that, not long after his conversion, he joined with St. Paul in his ministerial labours, and was instrumental in removing from the minds of many of the apostles a certain portion of doubt as to the sincerity of St. Paul's recent profession. For so rapid and marked a change had taken place in his conduct towards the followers of our Saviour, that it reasonably required more than ordinary candour and discrimination to give him full credit for the extent of his recent conversion. We find from the *Acts of the Apostles*, that Barnabas was sent from Jerusalem to instruct a portion of Cyprian and Cyrenian converts at *Antioch;* and that he sent to Tarsus for the assistance of St. Paul, and they both ministered there for

the space of twelve months, endeavouring to establish the Church in this place.

A severe famine took place throughout Judea, and the Christians suffered very grievously. The Church at Antioch made a laudable effort to mitigate the evil; raised considerable collections, and commissioned Barnabas and Paul to distribute those charitable contributions among the faithful in the different parts of the country. The rituals of the Greek Church make mention of this circumstance; for, in connexion with the office of High Steward of the Church, allusion is made to "*the holy and most famous Barnabas, the apostle and generous martyr.*"

Barnabas and Paul, having now completed the object of their mission at Antioch, made arrangements for leaving that city, and extending their ministerial labours to more distant parts. After undergoing the ancient ceremony of imposition of hands, they took Mark along with them, and went to *Seleucia*, a neighbouring city, situated upon the influx of the River *Orontes*, which runs into the Mediterranean Sea. After remaining here a short time, the three apostles, Barnabas, Paul, and Mark, set sail together for the island of *Cyprus*, which was the native country of Barnabas, and took up their residence at *Salamis*, formerly a great city, and here preached to the Jews in their synagogues. From *Salamis*, the apostles went to another city in the island called *Paphos*, remarkable for

the worship of the heathen goddess *Venus*. This city was the residence of the governor of the island, who obstinately refused to acquiesce in the truths of the Gospel, through the direct influence of Barjesus, a magician, whom St. Paul struck with blindness, for his malicious disbelief. This miracle had the happy effect of producing conviction of the Gospel's truth in the governor's mind.

Sometime after the event, Barnabas, with Paul and Mark, left *Cyprus*, and sailed for *Perga* in *Pamphylia*, famous for a temple to the goddess *Diana*. Mark left his companions and went up to *Jerusalem;* a circumstance which afterwards laid the foundation of a disagreement between him and St. Paul. St. Barnabas and his friend then went to *Antioch*, in *Pisidea*, where Paul delivered a splendid oration to the Jews and proselytes in the city; but this produced a persecution, and they were both obliged to leave the place abruptly. They then went to *Iconium*, a famous city of *Lyconia*, and there preached the truths of the Gospel, with great success; but a conspiracy was raised against them, and they were obliged to depart for *Lystra*. St. Paul performed a miraculous cure here, which astonished the people so much as to induce them to consider the two apostles as *gods;* St. Paul was styled *Mercury*, and St. Barnabas, *Jupiter*. But they soon experienced the evanescent nature of popular favour. The Jews manifested their usual hostility to the apostles, and incited the people to

stone St. Paul, who had with St. Barnabas precipitately to flee to *Derbe*, at which place, it is said, they converted many to the faith. The apostles then bent their way back again to *Lystra*, *Iconium*, and *Antioch*, through *Pisidia*, to *Pamphylia*, thence from *Perga* to *Attalia;* strengthening and encouraging those Churches they had planted by their former visit to these places. From *Attalia*, Barnabas and Paul took ship and sailed for *Antioch* in *Syria*, the city from whence they had originally set out.

We must here mention a circumstance connected with the apostolic mission of Barnabas and Paul, which has been a subject of deep interest ever since the establishment of the Christian Church. We are told, in the Acts of the Apostles, that certain zealous converts of *Jerusalem* and *Antioch* started the opinion, and maintained it with great vigour and obstinacy, that unless those who professed the doctrines of the Gospel joined with this profession a strict observance of the Jewish ritual in all its parts, they could not be saved. Barnabas and Paul opposed this opinion with great vehemence and firmness; and they were sent as a deputation from the general Church to Jerusalem, to take counsel with their Christian brethren as to this strange opinion. Their reception at the Holy City was marked by kindness and courtesy; and a species of formal agreement was entered into between Barnabas and Paul on the one hand, and Peter, James, and John,

on the other, that the latter three apostles should devote their attention exclusively to the *Jews*, while the former, Barnabas and Paul, should labour among the Gentiles. In respect to the principal object of the mission to Jerusalem, it was agreed that a public council should be convened to consider the disputable doctrine. The question was brought regularly for discussion, and the synod or council determined that the Gentiles were entitled to the benefits of Christian dispensation, without any reference to the Jewish ritual whatever. This conclusion was put in the form of a synodical epistle, and delivered into the hands of Barnabas and Paul; and the council passed an eulogium upon the characters of these two apostles, by declaring that they were "*men that had hazarded their lives for the name of the Lord Jesus Christ.*" So ended for the present the first formal dispute in the Christian Church.

Barnabas and Paul had up to this period been united together in the closest bonds of Christian fellowship; but they were destined to experience a separation, and for ever, from a very trifling circumstance. St. Paul proposed to Barnabas that they should both visit those churches they had planted in various parts of the country. This was agreed to by Barnabas, but he wished to have the apostle Mark with them. This Paul would not consent to, on the alleged ground that Mark had cowardly left Barnabas and him at *Pamphylia;* and that Mark

had not the requisite firmness of character for such a mission. This created a sharp contest between Barnabas and Paul, which ended in irreconcilable discontent; and they parted from each other: Paul took Silas with him to the Churches of *Syria* and *Cilicia;* while Barnabas took his cousin Mark, and they both sailed for *Cyprus,* the birth-place of the former.

There is very little known of the movements of the apostle Barnabas after this transaction. Some early historians assert that he went to Rome, and was the first who preached the Gospel in that city. The Greek writers send him from Rome to *Alexandria,* and from thence to Judea; while the Roman writers make him travel to Liguria, and found a Church at *Milain,* of which he became bishop. It is also said that he returned again to the island of Cyprus, where he was brutally stoned to death, in the corner of a synagogue, in which he had been disputing with the Jews.

The personal appearance of St. Barnabas is said, by early writers, to have been very prepossessing. He had a grave but pleasant countenance, his eyebrows short, his eye cheerful and pleasant, and his speech soft and winning.

There is a dispute among the learned, whether he left any writings behind him. There is said to have been one epistle bearing his name; but its authenticity is by no means well established.

ST. TIMOTHY,

THE APOSTLE AND EVANGELIST.

St. Timothy was a *Lycuonian*, born at *Lystra*, a noted city of that province. His father was a Greek, and his mother, *Eunice*, was a Jewess. The apostle's mother and maternal grand-mother were virtuous and very devout people; took every care of his youthful education, and made him particularly well acquainted with the principles and doctrines of the Gospel. It is said in St. Paul's Epistle to him, that "*from a child he was acquainted with the Holy Scriptures.*"

When St. Paul journeyed to *Lystra*, he became intimately acquainted with the apostle's family, and made choice of Timothy to be an assistant in the work of the ministry. In their progress in disseminating the Gospel, St. Paul and Timothy passed through *Phrygia* and *Galatia*, then to *Troas*, from whence they sailed for *Samothracia*, thence to *Neapolis*, passing through Phillippi, which was the metropolis of the province of Macedonia. In consequence, however, of receiving ill-treatment from the magi-

strates and people of that city, they bent their course to *Thessalonica;* but here the spirit of persecution followed them, and they were obliged to flee from this place also on account of the Jews. They then took shelter in *Beræa*, where the people received them with kindness and hospitality, and lent a willing ear to the religious truths the apostles had to communicate. They had not, however, remained long here before the implacable Jews hunted them out, and by means of false and malicious accusations, endeavoured to set the people of *Beræa* against them. The new converts privately conducted St. Paul to *Athens;* while Silas and Timothy, not being so obnoxious to the enemies of the Gospel, remained behind to support and confirm in the faith the objects of their ministerial solicitude.

It appears that St. Paul had a peculiar affection for the Church of *Thessalonica*, and on this account was anxious to place it under the inspection of his friend Timothy. He was, therefore, despatched by St. Paul to this place; and after examining into the affairs of the Church, he returned to St. Paul with the cheering intelligence, that, notwithstanding the severe persecutions to which the Thessalonians had been subjected, they still remained firm in their attachment to Christianity, and cultivated, in a high degree, the virtues of charity and kindness one to another. When this transaction took place, it is

generally supposed that the three apostles, Paul, Silas, and Timothy, were at *Corinth;* where they all continued more than eighteen months.

St. Paul determined to go to *Jerusalem*, but did not remain there long, but bent his way towards the city of *Antioch;* and from thence he travelled over the countries of *Galatia* and *Phrygia*, to endeavour to establish more firmly those religious principles which had so recently been propounded there. He then came to Ephesus, where he had to encounter violent opposition; but by his eloquence and perseverance, he gradually increased the number of his followers. He was so engrossed with the care of *Ephesus*, and deeply interested in founding a flourishing Church here, that he sent for Timothy to assist him in his public duties. St. Paul remained at Ephesus with Timothy the full space of three years; and it was during this time that the latter was appointed as *Bishop*, being the first person, according to the best authorities, upon whom this office was conferred. The ecclesistical writer *Eusebius*, says, that Timothy was the *first bishop of the province or diocese of Ephesus*. This city possessed at the time great riches, and was also very populous; and the civil government of the pro-consul of Ephesus extended over the whole of *Lydian Asia*. It would appear, therefore, from this circumstance, that the apostle Timothy must have had a very weighty and extended charge committed to his care; and that it would require all the zeal and

piety which he was well known to possess, to exercise a proper authority over so many Churches as were then planted in this part of *Asia*.

When St. Paul went to Greece about some important affairs relative to the Church, Timothy accompanied him; and when the business they went about was finished, he returned again to his charge at Ephesus. The city was noted for its profligacy and corruption of manners; and also for its arts of sorcery and idolatry. The Temple of *Diana* was famous throughout the world; and the idolatrous festivals indulged in by the degraded people of this eastern city, were the most loathsome and barbarous. On the celebration of one of these festivals, the infatuated people habited themselves in antic dresses, covered their faces with masks, and with an idol in one hand, and a club in the other, ran up and down the city in a frantic manner, singing certain songs, and murdering every one they met, without reference either to age or sex. And this was done in honour to their gods! The Christian part of the population were deeply grieved at this cruel and degraded superstition, and tried all the arts of persuasion and reason to get this festival set aside; but without effect. St. Timothy took an active share in this attempt at reformation; and on one of the nights when this inhuman festival was observed, he ventured into the streets, and endeavoured openly to reprove the wickedness and licentiousness of the people, But his council was un-

heeded, for the ruffians fell upon him with their clubs, and beat him so severely, as to cause his death on the third day after. He was decently buried by the Christians in a place called *Pion*.

St. Timothy is represented as a man of delicate health, and tender constitution. *St. Chrysostom* thinks he weakened himself by his too rigid system of abstinence. Hence may have arisen St. Paul's recommendation that he should "*no longer drink water, but use a little wine for his stomach's sake, and his after infirmities.*" Timothy was remarkable for his piety and virtue through life. This was the foundation of St. Paul's great and devoted attachment to him; an attachment, in fact, the most affectionate and endearing that could subsist between two human beings.

ST. TITUS.

BISHOP OF CRETE.

It is not accurately known of what country St. Titus was a native. Some modern authorities maintain that he belonged to the island of *Candia*, in the Ægean Sea; but whether this be founded in truth, it is difficult to say. Certain it is that he was of Greek extraction. The records of the Greek Church give a particular account of his conversion, from his reading the words in the Prophet Isaiah, "*Keep silence before me, O islands, and let the people renew their strength; let them come near, let them speak; let them come near together to judgment;*" but modern ecclesiastical writers doubt the authenticity of this statement.

Having, however, arrived in Judea, and become a convert to the Christian system, he united himself to St. Paul's ministry; and was one of the deputation which went up to Jerusalem on the question as to circumcision, and to Jewish rites and ceremonies. After the discussion of these doctrinal matters had ended, and the decision upon

them been given, St. Titus returned with St. Paul to *Antioch;* and from thence accompanied him in his ministerial labours among the Churches of *Syria* and *Cilicia;* and from the latter place they sailed to *Crete*. After Paul had remained a certain length of time here, zealously labouring to establish Christianity among the natives, he constituted St. Titus bishop of the island, and placed the whole of the Churches under his superintendence and authority. This is confirmed by the unanimous voice of all the early fathers. *Eusebius* says, "*he was the first bishop of the Churches in Crete.*" *St. Ambrose*, "*that the apostle* (Paul) *consecrated him* (Titus) *first bishop of Crete.*" St. Chrysostom says, Titus "*was an approved person, to whom the whole island was committed, that he might exercise power and jurisdiction over so many bishops.*" St. Titus's consecration as bishop of the island is also indirectly inferred by St. Paul's Epistle to him, in part of which he says, "*For this cause I left thee at Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee.*"

St. Titus remained in Crete for many years faithfully and zealously discharging his ministerial duties. When St. Paul was about to set out for *Ephesus*, he sent an Epistle to St. Titus by *Apollos* and *Zenos*, requesting him to meet him at *Nicopolis;* but as there were several places of that name, it is doubtful, at this time, at what part of the East

this city was situated. During St. Titus's absence from Crete, *Artemus* and *Tychicus* were promised to supply his place until his return.

It would appear that the island of *Crete* was noted for the debauched and profligate habits of its people. In St. Paul's Epistle to the Bishop, he reminds him of this circumstance, and endeavours to enforce upon him the necessity of exercising a watchful vigilance over the objects of his Christian charge, as well as over his own heart and conversation. The Epistle principally consists of rules and maxims for various classes of men, and of the qualifications requisite for those who aspire to offices and situations in the Church.

It so happened that St. Titus did not so readily fall in with St. Paul, according to appointment, as was expected. They had missed each other in the way. St. Paul came to *Troas*, and it is said that though he had a good opportunity of preaching the Gospel here, he would not remain on account of "*his having no rest in his spirit, because he found not Titus his brother.*" Not meeting with St. Titus at the place appointed, St. Paul went to *Macedonia*, where he met with the object of his anxiety, who brought the pleasing intelligence that the Churches of *Corinth* were in a very flourishing condition. Soon after this interview, Paul went to *Jerusalem*, and Titus returned to his charge at the island of *Crete*.

St. Titus's movements in after life are not known

with any degree of accuracy. There have been many conjectures respecting them, by writers both of the Latin and Greek Churches; but these conjectures scarcely attain the standard of probability. It is, however, generally agreed that the apostle lived to an extreme old age, in the island of Crete. He died in peace in his ninety-fourth year; and was buried in the same church in which he was consecrated bishop.

ST. DIONYSIUS.

THE AREOPAGITE.

St. Dionysius was born at Athens. It has been inferred that he must have been of some respectable family, for he was one of the *Areopagite* judges, who were generally men taken from the middle and upper ranks of life. He is said to have been deeply skilled, even at a comparatively early age, in all the different branches of knowledge known and cultivated at this period in his native city.

According to the custom of the learned in those days, he set out upon his travels to foreign countries, in the twenty-fifth year of his age. He took with him, as a friend and travelling companion, Apollophanes, a rhetorician, and they bent their steps towards Egypt, being anxious to become acquainted with the wise men of that country, and make themselves more thoroughly skilled in mathematics and general knowledge. This country was still the emporium of philosophy, and no man's education was considered complete till he had resided for some time here, and became initiated in

all the profound and mystical speculations which then passed current for true and rational knowledge.

It is not known how long Dionysius remained in Egypt; but when he had finished his studies he returned to *Athens*, and was appointed to the honourable and important situation of one of the judges of the *Areopagus*. This was a senate-house or court of justice, situated on a hill, and held in great veneration by the Athenians. It set in judgment on all criminal cases, and also took under its cognizance all kinds of blasphemy, and outrageous and indecorous conduct towards the holy mysteries of the national religion. The members of this court were all to be of respectable station in life, great learning, and wise and prudent in their outward life and conversation. A high sense of equity and justice was to pervade all their judicial decisions; and so important was this considered, that it was common for the judges of the Areopagus to sit at night in the dark, and hear cases, that they might not see either the plaintiff or defendant of any action. The number of these judges has been variously stated by historians; some make it nine, some thirty-one, and some again as many as fifty-one.

St. Dionysius was one of the judges of this venerable assembly when St. Paul came to Athens, in the year fifty of the Christian era. We know from the New Testament that the apostle of the Gentiles came to Athens, and engaged in discussions with the philosophers there respecting the general and peculiar

doctrines of the Christian system. The Athenians were very superstitious as to their religious opinions; and those propounded by St. Paul being very different from their own, excited their indignation, and he was cited before the Areopagus, which took cognizance of such things. Here he entered into a full discussion of the great principles of the Christian faith; which is detailed at considerable length in the 17th chapter of the Acts of the Apostles. St. Paul's discourse was mocked at by some, while others said they would hear him again in "this matter." He then left the court; and in the last verse of the above-mentioned chapter it is said, "Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Dionysius was then baptized, and instructed more fully in the great truths of religion. He was, it is affirmed, appointed to be the first bishop of Athens.

There are many traditionary stories mentioned by early ecclesiastical writers as to the subsequent movements in the life of St. Dionysius, but they are all mixed with doubt and improbable circumstances. The general accredited opinion is, that he attended to his diocese at Athens with the most sedulous attention; lived to a very advanced age; but finally suffered martyrdom under the Roman Emperor Domitian.

His personal appearance is described by some of the early Greek writers. He is represented to have

been of middle stature, slender make, and fair complexion. His mental accomplishments and general talents are enthusiastically spoken of, as also were his distinguished and ardent zeal, devoted piety, and eminent usefulness, in the infant state of the Church.

There has been considerable discussion as to the authenticity of some writings attributed to his pen. It would not be either pleasant or agreeable to the reader to enter into these controverted matters here. Suffice it to say, that the general opinion of many Protestant ecclesiastical writers is, that all these writings are spurious, and were written after the death of St. Dionysius.

The following writings were falsely attributed to him:—

De Cælesti Hierarchia	Lib. I.	Ad Sopipatrum Epistola	I.
De Divinis Nominibus	I.	Ad Polycarpum	I.
De Ecclesia Hierarchia	I.	Ad Demophilum	I.
De Mystica Theologia	I.	Ad Titum	I.
Epistolæ ad Caicum	IV.	Ad Joannem Evangelistam	I.
Ad Dorotheum	I.	Ad Appollophanem	I.

ST. ALBERT'S COLLEGE LIBRARY

ST. CLEMENS.

BISHOP OF ROME.

St. Clemens was born at Rome, and his father's name was Faustinus, but his trade or profession is unknown. His family is said to have sprung direct from the *Cæsars*, but the precise nature of the relationship is not accurately known. Clemens' mother is described as a woman of great beauty; and on account of some unpleasant family matters, which shewed she was also a person of great virtue, she went to reside at Athens, with her two eldest sons. Her husband afterwards followed her to this city, and left his youngest son, Clemens, at Rome, under the care of proper tutors.

As he advanced to manhood, Clemens grew fond of learning and philosophy. The subject of the immortality of the soul was a deeply interesting one to him; but it was connected with many abstruse and difficult speculations, which seemed to baffle his unassisted powers of reason. His inquisitive mind urged him to examine all the scholastic doctrines of his time; when he heard of our Saviour's ministry

and death in Judea, and this gave his mind a new direction. He was instructed in the elements of the Gospel system by St. Barnabas, who came to reside at Rome. He afterwards followed St. Barnabas to Alexandria, and thence to Judea. He met with the apostle Peter at Cæsaria, who baptized and instructed him, and the intimacy and friendship here formed between these two good men continued uninterrupted through life.

The particular incidents in the life of St. Clemens are very imperfectly shadowed forth in the records of the Church. There is little but mere conjecture to guide us. He was, however, appointed bishop of Rome, at what precise period is still a matter of contention among ecclesiastical critics. The generally prevailing opinion is, that he was appointed by St. Peter.

By his great piety and prudence, he was allowed to live in repose through the stormy time of Domitian's reign. *Nerva* succeeded, whose dominion was short and peaceable. Trajan was a wise and valiant prince, but zealously attached to the heathen worship; and under various state pretences he commenced a system of persecution against the primitive Christians, which tended to harass them exceedingly, and for a time threw a cloud over their prospects.

Simeon the *Metaphist* gives the following account how St. Clemens was drawn into this persecution:

He had succeeded in converting one *Theodora*, a lady of noble rank, to the Christian faith, as well as her husband *Sisimuius*, who happened to be a kinsman and a favourite of Nerva, the late Emperor. These converts, on account of occupying a superior rank in society, excited considerable attention; and the public authorities eyed them with suspicion, as their example could not fail to have a weighty influence over the common people, and estrange them from the popular superstition. One Torcutianus, a man holding a public station in Rome, was the first to raise the hand of persecution against St. Clemens. He excited the people against him, by charging him with magic and sorcery, and with being a blasphemer of the Roman gods. The prefect of the city, anxious to prevent tumult, sent for St. Clemens, and endeavoured privately to persuade him to enter into a kind of formal compromise with his assailants; but the saint was resolute, and would on no account listen to the proposal. Matters were then left to take their natural course, and he was banished to a desolate and forlorn place called Cherson. His friend, the prefect, was the unwilling instrument of carrying this sentence into execution. St. Clemens was forthwith transported to dig in the marble quarries, and to labour in the mines; a sentence which was at that period considered next in severity to death itself. Those unhappy objects of such inhuman cruelties were often whipped and

beaten severely; chained and fettered together; exposed to public derision and contempt; their heads half-shaved, and their right eye bored out! These horrid cruelties continued for several centuries, to disgrace the history of man.

It appears from historical accounts that St. Clemens found at Cherson, his place of exile, many Christians, who had been condemned to similar hardships as himself. Even at this place, and under the disadvantageous circumstances in which he was placed, he found out means to keep up a Christian intercourse with many of his fellow-sufferers; by teaching them more fully the scheme of revealed truth, and by explaining the Scriptures to them. This line of conduct came to the ears of the government at Rome. The Emperor was exceedingly irritated at the opposition to his views. He despatched one of his officers to punish the Christian apostle; and such was his hatred of them, and his cruel disposition, that he put many to death. Among his victims, St. Clemens was fixed upon, and after tempting him in various ways to renounce his religion and his God, but in vain, he was commanded to be carried on board a ship, and thrown to the bottom of the sea. This event happened two years after his banishment to Cherson, and after he had filled the situation of bishop of Rome for nine years.

There are several writings attributed to St. Cle-

mens; but the only work considered authentic is his Epistle to the Corinthians. Eusebius tells us that this Epistle was held in great esteem and veneration by the primitive Church, and was considered only second in point of importance to the Scriptures themselves. It was read in all Christian churches for many ages.

His Writings.

GENUINE.

Epistola ad Corinthios

DOUBTFUL.

Epistola ad Corinth. Secunda

SUPPOSITITIOUS.

Epistola ad Jacobum Fratrem Domini.

Recognitionum lib. 10.

Τὰ Κλημέντια,

SEU,

Homiliæ Clementinæ

Constitutionum App. lib. 8.

Canons Apostolici.

ST. SIMEON,

BISHOP OF JERUSALEM.

St. Simeon was born in Judea in the year thirteen of the present Christian era. He was the son of one Cleophas, brother of Joseph, the husband of our Saviour's mother. By this connexion he was cousin to our blessed Lord.

St. Simeon was rigidly brought up in the Jewish religion, and belonged to the order of Rachabites. He is supposed to have been a personal follower of our blessed Saviour himself, and to have received his Christian knowledge immediately from his own lips. He is usually considered as one of the *seventy* disciples, and to have laboured for many years as a zealous and able expounder of the Gospel truth. In the year *seventy-two*, St. James, the first bishop of Jerusalem, suffered martyrdom; and St. Simeon was by the unanimous voice of the whole Christian Church appointed to fill that vacant and highly honourable situation.

There are no authentic particulars that can inform us how he conducted his ministerial duties in his

extensive diocese. Considering the obstinate and malicious disposition of the Jews, and their great reluctance to embrace the Gospel view of salvation, it was understood that St. Simeon would have a difcult and anxious time with the new converts: besides, troubles arose in Judea, and the people began to manifest open resistance to the Roman yoke. The first symptoms of insurrection broke out at *Cæsarea*, and the disaffection soon spread over the whole length and breadth of the land. Harus the pro-consul, and Cestius Gallius, president of Syria, collected a Roman army, took Joppa and some neighbouring places, and eventuallv placed themselves before the very gates of Jerusalem. They were both, however, obliged to fly, leaving all their instruments of war and provisions behind them. The Roman Emperor, Nero, then despatched Vespasian to act as general of the army. He subdued the whole country with the exception of the Holy City itself; when he was called into Italy, and on the death of Nero, was elevated to imperial power at Rome. He then sent his son Titus to carry on the war against the Jews, and he speedily appeared before Jerusalem. He finally conquered the city, after a long and bloody siege. This sad event forms one of the most striking prophetic descriptions of our Saviour; who told the Jews, during his sojourn on earth, that the time was not far distant when "there would not be left here one stone upon another."

During these sad events, St. Simeon, and the great body of the Christians who worshipped in Jerusalem, retired to a small town called *Pella*, situated in the province of Macedonia. The inhabitants of this small place were Gentiles. But here the intolerant hand of persecution found him out. Domitian, the son of Vespasian, resolved to destroy all who were of the blood-royal in Judea, and among these, the aged and venerable bishop of Jerusalem became a victim. He was apprehended, taken before the pro-consul, ordered to be tortured for several days, and then to be crucified. He bore his sufferings and death with such fortitude, as astonished, even his cruel persecutors. He attained the amazing age of one hundred and twenty years. He had filled the situation of bishop of Jerusalem for the space of forty-four years.

ST. IGNATIUS.

BISHOP OF ANTIOCH.

THESE is nothing known, with any degree of certainty, respecting the life and parentage of St. Ignatius. But he is made to occupy a rather conspicuous station in the history of the Church; inasmuch as he forms that very interesting and connecting link between those apostles and followers of our Saviour who witnessed his earthly ministry, and those who believed in and brought the glad tidings, from the relations, whether written or verbal, of others. It is generally allowed that St. Ignatius was a personal friend and disciple of St. John, who lived to a great age, and who made Ignatius acquainted with all the principal events in the life and crucifixion of his master.

Antioch was at this period a very considerable city, containing, it is said, about two hundred thousand souls. At what particular time Ignatius was chosen bishop of this place, we have no historical records that can be depended upon. In some of the preceding parts of this work, mention is made

of Antioch being "a most ancient and truly apostolic Church;" and that the apostles, St. Peter and St. Paul, first planted here the standards of the Christian faith; and watched over their infant charge with truly parental care. It is commonly believed that either St. Peter or St. Paul installed St. Ignatius to the bishop's see of Antioch; but which of the two is still left a matter of controversy.

St. Ignatius continued to discharge his important duties as bishop, with great zeal, piety, and prudence, for the space of forty years. It is recorded, that he was the first who introduced singing of hymns into public worship; a practice which has continued general throughout the whole Church of Christ from that time to the present.

About the year 107, Trajan, the Roman emperor, came to Antioch to make preparations for war against the Parthians and Armenians. He entered the city with all the pomp and splendour of martial victory; and soon commenced an inquisitorial investigation into all matters appertaining to religion. St. Ignatius appeared before him; and it is said that he entered very fully with the emperor into the peculiar nature of the Gospel truth, and reprobated, in strong terms, the heathen systems of worship. The consequence of this boldness was, that the emperor thought himself personally affronted, and the national authority set at nought, by these novel and daring doctrines. St. Ignatius was ordered to prison, where he endured severe hardships, having

been most cruelly whipped with scourges, pointed with leaden bullets, and his feet and sides burned with paper dipped in oil. These sufferings did not however abate his courage, or subdue his Christian fortitude; and the Roman tyrant seeing that he was inflexible, sentenced him to be bound by soldiers, transported to Rome, and there thrown as a prey to wild beasts. It is said that when St. Ignatius heard the sentence, he exclaimed, "*I thank thee, O Lord, that thou hast condescended thus perfectly to honour me with thy love, and hast thought me worthy with thy apostle Paul to be bound with iron chains.*"

At the time of receiving his sentence, the venerable bishop was in his eightieth year. He was placed under the guardianship of ten Roman soldiers, who had strict orders to take him to Rome. He parted from the city of Antioch with deep feelings of sorrow and regret. He was conducted on foot to a sea-port town called Selencia, about sixteen miles from Antioch. He was here put on board a vessel for Smyrna, where the old man's spirits were greatly revived by an interview he was permitted to have with St. Polycarp, bishop of that city. The latter had been a fellow disciple of St. John with St. Ignatius, and the meeting may well be conceived to have been deeply interesting and affecting to both. Polycarp encouraged him to firmness and perseverance in the faith; and is said to have envied him the chains which bound him. During the

short time that Ignatius remained at Smyrna, *numbers* of people of the country round about came to pay their respects to him ; among the number were all the bishops, presbyters, and deacons of the Asiatic Churches. The whole body of Christian visitors were deeply impressed with the venerable appearance of St. Ignatius ; and many fervent prayers were offered to Heaven that he might be endowed with becoming courage to meet the trying end of his Christian pilgrimage.

At length he and his guardian soldiers left Smyrna, and set sail for Troas, a city situated not far from ancient Troy. Here he received the cheerful intelligence that the persecution of the Christians at Antioch had ceased. Several Churches in the neighbourhood of Troas sent deputations to welcome and salute him, and to pay him all manner of respect. From Troas he sailed to Neapolis, a town of Macedonia, thence to Philippi, then through the remaining part of the province of Macedonia, to a city of Dalmatia, called Epidamnum. From here the party sailed through the Adriatic sea, and finally landed at a small Roman port, at the mouth of the river Tiber, about sixteen miles from Rome.

When he arrived at the imperial city, those who had embraced the Christian faith were eager to pay their respects to the aged martyr, and to offer him every consolation under his present heavy affliction. His death they knew was near at hand, though some were sanguine enough to look for a relaxation of his sentence. He was without loss of time presented

to the *prefect* of the city, to whom were delivered the emperor's letters concerning the sentence passed at Antioch on St. Ignatius. His fate was speedily known. Preparations were immediately made for his martyrdom. It was ordained that this should take place at one of the solemn feasts, at which time it was usual to gratify the populace with the brutal exhibitions of gladiators, and the hunting and fighting of wild beasts. On the 22nd of December, the aged saint was brought out to the amphitheatre, and according to his own request the lions were let loose upon him, and he was immediately torn to pieces. Nothing remained after the awful spectacle save a few of his bones, which were carefully gathered together by some of his friends, sent to Antioch, and religiously interred in a cemetry without the gate that leads to Delphine.

Thus died St. Ignatius, a splendid testimony to the truth of that religion which he preached with so much zeal during his long life, and the extension of which over the whole world seemed to be so dear an object to his heart.

The following is a list of his writings :—

GENUINE.		SPURIOUS.	
Ad Ephesios Epistola	I.	Ad Mariam Cassobolitam	I.
Ad Magnifianos	I.	Ad Tarsenses	I.
Ad Trallianos	I.	Ad Antiochenos	I.
Ad Romanos	I.	Ad Philippenses	I.
Ad Philadelphenos	I.	Ad Heronem	I.
Ad Smyrnæos	I.	Ad B. Virg. Mariam	I.
DOUBTFUL.		Ad Joannem Apostolorum	II.
Epistolaad Polycarpum	I.		

ST. POLYCARP.

BISHOP OF SMYRNA.

THERE are no authentic records of the birth of St. Polycarp; but conjecture makes Smyrna the place of his nativity. He is supposed to have been born at the latter end of the reign of the Roman Emperor Nero, and to have been brought up and educated by a humane and charitable lady, called *Callisto*. In the early part of his life he was instructed in the truths of the Gospel by a Christian teacher called *Bucolus*, who had been a disciple of St. John, and raised to the dignity of bishop of Smyrna; and who had also seen and conversed with many of the apostles who had witnessed our blessed Lord's earthly ministry, and death.

After the death of his tutor *Bucolus*, St. Polycarp was chosen to fill the honourable situation. The general testimony of early historians goes to establish the fact, that St. Polycarp was instituted to his bishop's see, in Smyrna, by the apostle St. John; and it is also confidently stated, that

he even had personal intercourse with several other apostles who had seen and conversed with our Saviour.

The eastern provinces of the Roman empire suffered severely from the persecution of Trajan. The Church at Antioch felt the hand of this persecution with severity. We have already seen, in the preceding life of Ignatius, that he was banished to Rome, but that he called on his road to that city at Smyrna, and was welcomed heartily by St. Polycarp, who endeavoured to support him with Christian fortitude under his affliction.

The incidents in his life are little known. A violent dispute arose in the Church in his time, about the exact period that the festival of Easter should be celebrated. St. Polycarp entered zealously into this dispute; and it is said went to Rome, in order to have the matter amicably settled by a religious conference. What his success in this mission was, is matter of vague conjecture. He is represented to have been very active, while in that city, in defending openly the general principles of Christianity from the attacks of open enemies, and heretical adherents. His Christian zeal was of the most bold and decided character; not allowing himself even to keep company with any persons he considered promoters of heresy and infidelity.

In the year 167 of the present era, the Roman Emperor *Marcus Antoninus* experienced a defection

in one of the provinces of his kingdom, and resolved to send an army against the disaffected. He summoned, on this occasion, the heathen priests of Rome together, and they insinuated to him that his only hopes of warlike success would depend upon putting down the Christian system, and denouncing and severely punishing all who openly or secretly professed it. St. Polycarp was soon called upon to seal his testimony to the truth with his blood. When the persecution spread to Smyrna, the general cry was for Polycarp. He received with much calmness the information that his life was sought after; but as he was of great consequence to the Church, his friends earnestly entreated him to flee to a neighbouring village, with a hope that the persecution might prove only of short duration. This he complied with, and went to another village not far distant. Here his enemies found him in bed; and when they announced their errand, he said, with humble piety and resignation, "the will of the Lord be done." He was immediately taken from his house, placed upon an ass, and brought into the city of Smyrna. He was met by the public officer, who manifested great outward kindness towards the aged and venerable bishop, and endeavoured to persuade him to recant from his Christian doctrines, and embrace the heathen system. This proposition was received with contempt, and a decided refusal. His enemies now treated him with contumely and vio-

lence. He was forthwith taken to the place of execution, which he beheld with firmness and resolution. Here another attempt was made to undermine his faith, for the pro-consul openly asked him to blaspheme Christ. This was answered with noble scorn by the saint. "Fourscore and six years," says he, "I have served him, and he never did me any harm; how then shall I now blaspheme my King and my Saviour?" The pro-consul still teazed him for a confession, by asking him to swear by *Cæsar's genius*. St. Polycarp replied, "Since you are so vainly ambitious that I should swear by the Emperor's *genius*, as you call it, as if you knew not who I am, hear my confession: *I am a Christian*. If you have a mind to learn the Christian religion, appoint me a time, and I will instruct you in it."

The pro-consul was irritated at his answers, and threatened immediately to set wild beasts out upon him; but this threat he openly despised. A public council was then summoned, and a cry raised, "This is the great doctor of Asia, and the Father of the Christians! This is the destroyer of our gods, that teach men not to do sacrifice or worship the deities!" St. Polycarp's enemies now openly demanded that he should be burned at the stake. Materials were soon collected by the wicked activity of the people, and the aged bishop, bound with a strong cord, poured out his soul in prayer in the midst of the flames.

Some writers make the age of this holy martyr one hundred and twenty years. His Epistle to the Phillipians has been long translated into English, and must be read by all Christians with pleasure and delight.

ST. QUADRATUS.

BISHOP OF ATHENS.

The exact birth-place of St. Quadratus is not known, but is generally believed to have been at Athens. He is represented, by Eusebius and other ancient writers, to have been a man of great natural parts and acquired attainments. He had been initiated into the Christian system by the teaching of the apostles themselves; and it is supposed that he was a scholar and disciple of St. John.

The immediate predecessor of St. Quadratus in the see of Athens was one Puplius, who suffered martyrdom under the reign of the Roman Emperor Trajan. St. Quadratus found his bishopric in a very destitute and scattered condition; for the people had been neglected and discouraged by the recent persecution, which had deprived them of their pastor and guide, and subjected themselves to great suffering and distress. Our bishop, therefore, set himself to his diocesan duty with all zeal and diligence; and so great was his success, that he is represented to have soon produced a wonderful change

in the minds of his people, and to have brought them to such habits of Christian order and discipline as to have excited the attention, and even called forth the admiration of his heathen neighbours around him.

But the Church of Athens was not long allowed to remain under his judicious care and protection. The latter end of Trajan's reign was marked with comparative tranquillity and repose; but his successor, Adrian, raised again the weapons of persecution against the Christians, and many thousands were sacrificed to heathen ignorance and cruelty. Adrian himself went to Athens, and was ostentatiously initiated into all the mysteries of heathen worship. It is recorded that on this occasion St. Quadratus presented an apology to the Emperor, wherein he endeavoured to defend the Christian system from the false accusations which had been brought against its professors. About the same time, one of the pro-consuls of Asia, called *Serenius Granianus*, sent letters to the Emperor complaining that Christians were frequently sentenced to death without any formal trial whatever; and that this practice was destructive to the peace of society. These circumstances tended to diminish the cruelties of the Emperor; and some writers go so far as to affirm that he was brought to embrace Christianity for a short period, when he again relapsed into his former superstition and idolatry.

It is not known what became of Quadratus after the Emperor left Athens. The general account is

that he was driven from his episcopal charge, stoned by the populace, and finally surrendered his life amidst the flames which his infuriated enemies had kindled for his destruction. The exact place where he did suffer is not, however, known.

The following is a copy of the rescript, sent by the Roman Emperor Adrian, to many provincial Governors, touching the letters sent him by Serenius Granianus.

"*Adrian, Emperor, to Mimicus Fundanus.*

"I received the lettters which were sent me by the most excellent Serenius Granianus, your predecessor. Nor do I look upon it as a matter fit to be passed over without due inquiry, that the men may not be needlessly disquieted, nor informers have occasion and encouragement of fraudulent accusations ministered unto them. Wherefore, if the subjects of our provinces be able openly to appear to their indictments against the Christians, so as to answer to them before the public tribunals, let them take that course, and not deal by petition, and mere noise and clamour; it being much fitter, if any accusation be brought, that you should have the cognizance of it. If any one shall preface an indictment, and prove that they have transgressed the law, then give your sentence against them according to the quality of the crime. But if it shall appear that he brought it only out of spite and malice, take care and punish that man according to the heinousness of so mischievous a design."

S. Justin!

ST. JUSTIN,

THE MARTYR.

The subject of this memoir is one of the most distinguished individuals connected with the early ages of the Christian Church. He was born at the city of Neapolis, in Palestine, in the province of Samaria. His father's name was Priscus, who, it is generally understood, was of Greek descent.

The younger part of the life of St. Justin was, according to the custom of these times, spent in the study of philosophy, and in foreign travel. He visited Egypt, then famous for its abstruse studies, and there spent his time amongst the wise and learned men of the place. He cultivated a profound knowledge of the stoical philosophy; but he afterwards abandoned this system, and embraced the tenets of Plato, which he thought were, in their general bearing, more friendly to the doctrines and precepts of the Christian faith. It is related that he was directed to a knowledge of, and a belief in, the sacred writings, by a casual conversation with a venerable old man, who was himself well

skilled in speculative studies. St. Justin enlarged on the sublimity of the Platonic opinions, and maintained that they were the only ones which distinctly and plainly pointed to the great and cheering doctrines of the existence of a supreme and intelligent maker, and governor of the universe, and of another life of rewards and punishments beyond the grave. This led the old man to remark, that long before these opinions were promulgated by the Greeks to the world, there lived great and holy men, called *prophets*, who were divinely inspired by God to make known important truths to mankind; and that these truths were contained in certain books then extant. This statement excited the most intense curiosity and delight in the breast of St. Justin, who immediately directed his whole attention to the records of Divine truth, whereby the declaration of his aged preceptor was fully borne out by his own personal examination and knowledge. St. Justin also affirms that the fortitude and sufferings of the early Christians had a greater share in his conversion than the Christian system. In his Apology he has these remarks, "For my own part, having been yet detained under the Platonic institutions, when I heard the Christians traduced and reproached, and yet saw them fearlessly rushing upon death, and venturing upon all those things that are accounted most dreadful and amazing to human nature, I concluded with myself it was impossible those men should wallow

in vice, and be carried away with the love of lust and pleasure. For what man is there that is a slave to pleasure and intemperance, that looks upon the eating of human flesh as a delicacy, can cheerfully bid death welcome, which he knows must put a period to all his pleasures and delights; and would not rather by all means endeavour to prolong his life as much as possible, and to delude his adversaries, and conceal himself from the notice of the magistrate, rather than voluntarily betray and offer himself to a present execution?"

After his conversion and zealous attachment to the Christian faith, St. Justin went to the city of Rome, about the beginning of the reign of *Antoninus Pius*. The sole object he had in view by this change of residence was, that he might the more effectually promote the Christian cause, particularly in combating by his writings those heresies which sprang up in the early ages of the Church with great rankness. Among the first of these controvertive labours was his answer to one *Marcion*, a native of Pontus, whose father had been a bishop. This *Marcion* had been thrown out of the pale of the Church by his vices, had fled to Rome, where ambition and a line of distinction prompted him to promulgate several popular and dangerous heresies, among the principal of these was one, that there were *two* gods, the one the author of the books of the *Old Testament*, and the creator of evil; and the other, a creator of excellent things, the father

of our Saviour, who was expressly sent into this world to dissolve the Jewish line and the prophets, and to destroy the works of the other deity. St. Justin's refutation of these erroneous views is mentioned by Photius as being necessary to be read ; and St. Jerome says this answer was composed of "*famous and excellent volumes.*"

After combating the errors of *Marcion*, St. Justin directed his attention to the state of the Christians generally throughout the whole Roman states. It would appear that about the year 160, the hand of persecution fell heavily upon the disciples of our Saviour. This arose not from any new edict of cruelty promulgated by the present Emperor, Prince Antoninus Pius, whom history generally represents as having been wise and merciful, but from the operation of the old laws, which had never been repealed, but were just allowed to be acted upon, in the various provinces throughout the state, as the local governors thought fit. St. Justin felt a lively sympathy for his Christian friends, and was extremely anxious to remove the load of odium which was generally attached to their religious name and profession. With this view he drew up his first famous *Apology*, wherein he endeavours to defend the Christian body from the ordinary and vulgar prejudices entertained against them by their heathen brethren, shows the injustice and unreasonableness of pursuing Christians even unto death, without observing the usual formalities of law ; points out

the simple and appropriate rites and ceremonies of the Christian Church; and reminds the Emperor Antoninus, that his father, Adrian, had ordered that the professors of the Gospel should not be wantonly or maliciously pursued; but that all accusations against them should be brought before open tribunals.

It is but natural to conclude, that this very clever and excellent *Apology*, must have produced a great impression at Rome, among the heathens, as well as Christians; and in confirmation of this opinion, we find that the Emperor himself was induced to take public notice of it, which he did by publishing a letter, in which he endeavoured, in some degree, to comply with the prayer contained in the Apology. This letter is as follows:—

"Emperor Cæsar Titus, Ælius Adrian Antoninus, Augustus Pius, High Priest, the fifteenth time Tribune, thrice Consul, Father of the country, to the common assembly of Asia, greeting. I am very well assured that the gods themselves will take care that this kind of men shall not escape, it being much more their concern, than it can be yours, to punish those that refuse to worship them; whom you do but the stronglier confirm in their own sentiments and opinions, while you vex and oppress them, accuse them for *Atheists*, and charge other things upon them, which you are not able to make good; nor can a more acceptable kindness be done them, than that being accused they may seem

to choose to die rather than live, for the sake of that god whom they worship. By which means they get the better, being ready to lay down their lives, rather than be persuaded to comply with your commands. As for the earthquakes that have been, or that do yet happen, it may not be amiss to advertise you, whose minds are ready to despond under any such accidents, to compare your case with theirs. They at such a time are much more secure and confident in their god; whereas you, seeming to disown god all the while, neglect both the rites of other gods, and the religion of the immortal Deity, nay banish and persecute to death the Christians that worship him. Concerning these men several governors of provinces have heretofore written to my father, of sacred memory; to whom he returned this answer, that they should be no way molested, unless it appeared that they attempted something against the *Roman Empire*. Yea, I myself have received many notices of this nature, to which I answered according to the tenor of my father's constitution. After all which, if any shall still go on to create them trouble, merely because they are Christians, let him that is indicted be discharged, although it appears that he be a Christian, and let the informer himself undergo the punishment."

"*Published at Ephesus, in the place of the common assembly of Asia.*"

Soon after this famous Apology was written, St. Justin went again into Asia, and took up his resi-

dence for a time in the city of Ephesus. It was at this place that he is supposed to have fallen in with Tryphon, the Jew, with whom he had a controversy in writing, which has added not a little to the fame of St. Justin in modern times. The leading object of this controversy was to remove the cavils which Jews in general usually urged against the Christian doctrine. The dispute is in the form of dialogue, and is at this day full of interest to every reader who wishes to be acquainted with the early history of the Church.

In some expressions at the end of this book against Tryphon, he intimates his intention of leaving Ephesus; but it is not known when he did leave, or to what place he directed his steps. It is, however, supposed that he returned to Rome, where he entered again into a zealous controversy with one *Crescens*, a witty and profligate philosopher of that day.

A short time after this St. Justin made a second *Apology* in favour of the Christians, and sent it to the son and successor of Antoninus, Marcus Aurelius, and the senate. This is a most excellent production, and has always been held in high esteem by the Church.

It would seem that the zeal and ability of the martyr had excited the envy and deep-rooted hatred of his antagonist *Crescens;* who endeavoured by every direct and indirect means to rouse the spirit of persecution against him. In this wicked undertaking he was but too successful. St. Justin

was thrown into prison, where, it is said, he endured cruel tortures previous to his death.

In the account of his martyrdom, which is still extant, the following circumstances are mentioned as connected with it. St. Justin and six other of his companions, were apprehended and brought before Rusticus, a prefect of the city. The prefect endeavoured to persuade the martyr and his disciples to obey the gods, and comply with the edicts of the Emperor. St. Justin answered, that no one could be found fault with by serving the Lord Jesus Christ. He was then interrogated as to what doctrine and discipline he had been taught. He replied the doctrine and discipline of the Christian faith. The governor angrily asked what that doctrine was? St. Justin answered, "The right doctrine which we Christians profess is this: we believe the only one and true God to be the creator of all things visible and invisible, and confess our Lord Jesus Christ to be the son of God, foretold by the prophets of old, and who shall hereafter come to be the judge of mankind, a Saviour, a Preacher, and Master to all those who are duly instructed by him." St. Justin and his companions were then further questioned respecting the place they usually worshipped at, when the prefect addressed him thus. "Thou art noted for thy eloquence, and thinkest thou art in the truth; if I cause thee to be scourged from head to foot, thinkest thou then shalt go to heaven?" The martyr replied that though he should be doomed to suffer in this way, he knew he would enjoy the por-

tion of all true Christians, and that the enjoyments of heaven would be conferred upon him. The governor pronounced sentence upon him and his companions in these words. "*They who refuse to do sacrifice to the gods, and to obey the imperial edicts, let them be first scourged, and then beheaded according to the laws.*" This barbarous sentence was carried into effect, and St. Justin and his fellow sufferers were decently interred by the irsurviving Christian friends. This event took place in the year 165.

The following are the works attributed to St. Justin :—

GENUINE.

Parænesis ad Græcos
Elenchus, seu Oratio Græcos.
Apologia pro Christianis prima.
Apologia pro Christianis secunda.
Liber de Monarchia Dei, forsan in fine mutilus.
Dialogus cum Tryphone Judæo
Epistola ad Diognetum.

NOT EXTANT.

Liber de Anima.
Liber Psaltes dictus.
Contra Omnes Hæreses.
Contra Marcionem.
Commentarius in Hexameron (cujus meminit Anastasius Sinaita.)
De Resurrectione Carnis teste Damasceno.

DOUBTFUL.

Aristotelicorum quorundam Dogmatum eversio.
Epistola ad Zenam et Serenum.

SUPPOSITITIOUS.

Quæstiones et Respons ad Græcos.
Quæstiones Græcanicæ de Incorporeo, &c. &c. ad easdem Christianæ Responsiones.
Quæstionum CXLVI. Responsio ad Orthodoxos.
Vid. an hic liber sit idem (sed interpolatus) de quo Photius hoc titulo.
Dubitationum adversus Religionem Summariæ Solutiones.
Expositio Fidei de S. Trinitate.

ST. IRENÆUS.

BISHOP OF LYONS.

St. Irenæus is justly considered one of the shining lights of the early Church. His origin is so obscure that the place of his birth is not even known. It is, however, supposed that he was born at *Smyrna*, or its immediate neighbourhood. He had been early instructed in the usual branches of education, and had studied, with considerable success, those systems of philosophy held in reputation in his day. It is said that he was initiated into the Christian scheme by one *Papias*, bishop of *Hierapholis*, who had himself conversed with the apostles and their immediate successors.

It is not known at what time or in what manner he came into France; nor by whom he was invested with the honours and duties of a bishop. In the year 178, a violent persecution of the Christians broke out in France, under the government of M. Aurelius Antoninus. An account of the persecution was sent from the Churches at *Lyons* to those of *Asia* and *Phrygia*, giving a minute and circum-

stantial detail of the fierceness and cruelty exercised over every one who bore the Christian name. St. Irenæus is generally supposed to have written this epistle.

In this savage attack on the Christian faith at Lyons, the venerable bishop *Pathinus* fell a victim. He was above ninety years of age; but his length of years did not protect his hoary head from insult and cruelty. The people dragged him to prison, and unmercifully beat and kicked him, so that he died after two days' confinement in a solitary dungeon. St. Irenæus was chosen to fill his situation, and managed the Churches under his care with great judgment and discretion. He entered with considerable warmth and zeal into the heresies of his times; and arrayed himself against *Valentinus*, *Marcion*, *Basilides*, and the disputers of that cast. Here he defended the Christian doctrines with great learning, and completely routed his enemies by his accurate and extensive knowledge of theology in all its departments.

One *Victor* succeeded to the see of Rome, a man of violent temper, and ambitious of controversy. He resuscitated the dispute about the celebration of Easter; and promulgated a decree that all Churches which did not conform to his time of celebration, should suffer the pains of excommunication from the privileges of the Church. This created a considerable ferment throughout the whole of the Christian world. St. Irenæus took part in this

controversy, and wrote a very firm, but temperate letter to Victor, in which he endeavoured to shew that the Pope was wrong in several of his tenets.

The days of darkness and trouble at length came upon St. Irenæus. *Severus* instituted an active persecution of the Church, and particularly directed his vengeance against Lyons, which he had formerly governed. Our Saint was seized, and subjected to the severest torments, and at length beheaded, with an immense number of other Christians of all ages and condition. This event took place in the year 208. His body was carefully buried in a vault by his friends.

The following were his writings :—

EXTANT.

Adversus Hæresis.

SEU.

De refutatione et eversione falsæ scientiæ, Libri V.

NOT EXTANT.

Libellus de scientia adversus Gentes.

Demonstratio Apostolicæ prædicationes, ad Marcianum fratrem.

Liber de Ogdoade.

Epistola ad Blastum de Schismate.

Ad Florinum de Monarchia.

SEU.

Quod Deus non fit conditor mali, Epistola.

Ad Victorem Episcopum Romanum de Paschate, Epist.

Ad Varios Episcopos de eadem re, Epistolæ Plures.

Variorum Tractatuum Liber.

ST. THEOPHILUS.

BISHOP OF ANTIOCH.

The historical records concerning St. Theophilus are very scanty. It is commonly said that he was born at *Antioch*, and of Gentile parents, who gave him a most excellent education. He became intimately acquainted with all the learning and philosophy of the heathen world; and he possessed, besides this acquired information, very excellent natural parts, so that he was an eminent man in his day. It is necessary to observe here, that he is not to be confounded with St. Theophilus, to whom St. Luke dedicated his Gospel.

At what precise time, or in what manner, St. Theophilus became converted to the Christian faith is not known. From the scattered accounts of him it would appear that he entered into a free and extended examination of the principles of Christianity; that he contrasted it with the principles and rites of the heathen systems of idolatry; and that after the most patient and candid investigation, he felt himself constrained to profess publicly his

belief in the doctrines of the Gospel. One thing seems to have been a great stumbling-block in his examinations, namely, the resurrection of the body. This seemed invested with a more than usual portion of mystery. We find, throughout the whole of the early ages of the Church, that many eminent individuals entertained scruples as to this fundamental doctrine, which appeared so contrary to the general principles of their material philosophy. In the Acts of the Epistles, we find the same error had to be combated by St. Paul, at Athens. When he discoursed on a future state, and rewards and punishments, the Athenians all acquiesced; but when he announced to them the doctrine of the resurrection of the body, they received it with mingled emotions of unbelief and scorn. It is said, "*When they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again on this matter.*"

St. Theophilus was chosen bishop of Antioch in the year 169. He entered upon his duties with great zeal, and soon had the pleasure to see his spiritual labours amply rewarded. He wrote several works in defence of the faith. He attempted to convert *Autolycus*, a heathen philosopher; and also wrote a treatise against *Marcion*, who held the doctrines of *two Deities*, and that the soul was a divine part of man, and susceptible of future happiness or misery. St. Theophilus composed several catechetical pieces for the instruction of young people, but

these, and all his other writings, with the exception of one to *Autolycus*, are not now extant.

St. Theophilus sat thirteen years as bishop of Antioch; and died in the third of the Emperor *Commodus*. It is generally agreed that he died a natural death; but at what age is unknown.

The following books are ascribed to him.—

EXTANT.

Ad Antoly cum Libri, III.

NOT EXTANT.

Contra Hæresin Hermogenis.
Adversus Marcionem.
Libri Aliquot Catechetici.

DOUBTFUL.

Commentarii in Evangelium.
Commentarii in Proverbia, Solomonis.

ST. MELITO.

BISHOP OF SARDIS.

It is supposed that St. Melito was born in Asia, at the city of Sardis, the metropolis of Lydia; this city was one of the seven Churches to which St. John wrote his Epistles.

St. Melito was a man of great natural parts, and possessed a considerable portion of acquired learning. He was chosen bishop of Sardis about the latter end of the reign of Antoninus Pius. The bishop attended to his spiritual duties with the most exemplary assiduity; denying to himself almost all the rational pleasures of life, that he might set an example to his charge of all that was temperate and sober in worldly conduct.

About the year 170, another persecution broke out against the Christians, who were subjected to the most capricious cruelty. On this occasion, St. Melito presented a humble apology to the Emperor, *M. Antoninus*, in which he shewed, with great force and feeling, the injustice and impolicy of this hostility against the Christian faith. This address, it is

said, had a most beneficial effect, in tempering the violent and revengeful feeling in which almost all public functionaries had long indulged against all who went under the denomination of *Christians*.

St. Melito also took an active part in the discussion of some of the controversies of the day. He wrote a book on the Passover, wherein he shewed what he considered as the proper season for its celebration, and in what manner it should be observed.

There is a very particular circumstance connected with the life of St. Melito, which ought never to be overlooked in an account of him, namely, his letter to his brother *Onesimus*. He had written to St. Melito to point out such passages in the *Old Testament* as tended to the confirmation of the doctrines in the *New Testament*, and also to inform him of the number and name of the former inspired book. In order to satisfy himself fully upon this interesting point, and to give his brother every possible information on the subject, St. Melito undertook a journey to Jerusalem himself, and instituted an accurate examination into the number of the books which were considered as the inspired canons of Scripture. In his letter to his brother *Onesimus* he gives the number and order of the books. The letter runs thus :—

"*Melito to his Brother Onesimus, greeting.*

"Forasmuch as out of your great love to and delight in the Holy Scriptures, you have oft desired

me to collect such passages out of the law and the Prophets as relate to our Saviour, and the several parts of our Christian faith, and to be certainly informed of the books of the Old Testament, *how many in number* and *in what order they were written*, I have endeavoured to comply with your desires in this affair. For I know your great zeal and care concerning the faith, and how much you desired to be instructed in matters of religion, and especially, out of your love to God, how infinitely you prefer those above all things, and are solicitous about your eternal salvation. In order hereunto I travelled into the East, and being arrived at the place where these things were done and published, and having accurately informed myself of the books of the Old Testament, I have sent you the following account. *The Five Books of Moses:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Jesus or Joshua, the son of Nun; Judges, Ruth; the four Books of Kings. Two Books of Chronicles. The Psalms of David. The Proverbs of Soloman, which is Wisdom. Ecclesiastes, the Song of Songs, Job. The Prophets, Isaiah, Jeremiah, the Twelve (minor) Prophets in one Book. Daniel, Ezekiel, Esdra or Ezras. Out of all which I have made collections, which I have digested into Six Books.*"

After a life of labour and anxiety in the Christian cause, the holy man died, but in what manner or at what time is not known. He was buried at the city of *Sardis*. None of his writings are now extant.

ST. PANTÆNUS.

CATECHIST OF ALEXANDRIA.

The precise birth-place of St. Pantænus is not known. It is, however, generally supposed that he was born in the city of Alexandria, and received his education there. In his younger years he studied all the usual branches of education, and made himself completely master of the most renowned philosophical systems of the day.

Ecclesiastical writers affirm that he was passionately fond of the Stoical system, as he esteemed it more in accordance with the moral principles of the sacred writings. He was closely attached to this sect, even after he had become a Christian, and to the day of his death he went under the name of the *Stoical Philosopher*.

It is not known at what precise period of his life, or by whom he was fully instructed in the Christian system. There were several catechetical schools at Alexandria, for the teaching of young persons in the knowledge of the Scriptures, and the doctrines of religion generally. It is probable, that

it was at one of these seminaries that he received his elementary Christian instruction.

In the days of St. Pantænus, Alexandria was one of the most populous and splendid cities in the world. Men from all parts flocked to it, for its learning. It is stated that some *Indian* Ambassadors applied to *Demetrius*, bishop of the city, to send some distinguished persons to their country to teach the inhabitants a knowledge of Christianity, and that Pantænus was fixed upon as a person eminently qualified to discharge this onerous and important duty. He immediately set out on his mission, and when he arrived at his destination he entered upon his task with zeal and promptitude. Where this *India* was is not known now; but some writers think it was Ethiopia, or the country immediately around it.

There is no public account of the progress of St. Pantænus's labours in this dark and benighted part of the world; but as he was a man well skilled in all the doctrines of Christianity, besides his general attainments in literature, it is probable that his success was considerable.

He afterwards returned to his native city, Alexandria, where he resumed his office of a catechist. Here he taught the principles of religion in a regular and systematic manner. At what place, or age, he died is unknown. He wrote *Commentaries* on the Scriptures, but none of these are now extant.

ST. CLEMENS.

OF ALEXANDRIA.

Titus Flavius Clemens was born, it is generally supposed, at Athens, but received his education at Alexandria, where he resided the greater part of his life. He was educated in all the schools of philosophy which flourished in his day, and became deeply skilled in most of the profound and speculative systems which, at that period, stimulated the intellectual enterprise of learned men.

St. Clemens did not formally attach himself to any party of philosophers, as was often the custom in the early ages of Christianity; but endeavoured, with great zeal and earnestness, to cull the best principles out of every system, and to exercise his own judgment upon them. He set himself to examine impartially into the nature of things around him, and to be guided by the constant desire to know and appreciate the truth, wherever it might be found. It was a maxim with him, that no man could expect to know everything well, but that some things are obvious to one person that are

dubious to another, and that truths are like flowers in a field, which grow indiscriminately with other common and poisonous herbs. On the independent manner in which he exercised his own judgment he thus speaks, "I espoused not this or that philosophy, nor the Stoic, nor the Platonic, nor the Epicurean, or that of Aristotle, but whatever any of these sects had said that was fit and just, *that taught righteousness with divine and religious knowledge*, all that being selected, I call philosophy."

St. Clemens succeeded *Pantænus* in the catechistical school at Alexandria. He here taught the Christian system with great fidelity and success; and many of the most eminent men of antiquity derived their knowledge from his lips. About the year 195, he was made presbyter of the church at Alexandria. He entered warmly into controversy with several heathen writers against the Christian doctrine, which he defended with great ability and learning.

When the persecutions of the Christians under the Roman Emperor, Severus, took place, St. Clemens endeavoured to prove to his religious friends, that it was both proper and lawful for them to take ordinary means to withdraw from persecution. This was a duty he maintained from the declaration of our Lord himself: "*When they persecute you in one city, flee ye into another.*" St. Clemens thought that if a man did not take the ordinary precautions to obviate danger, he sinned

against God. About the time of this persecution, he retired to Jerusalem, where he contracted a firm friendship with Alexander, then bishop of that city. There is a letter from the bishop, when in prison, in which he makes honourable mention of St. Clemens' character. The letter says, "Alexander, a servant of God, and a prisoner of Jesus Christ, to the blessed Church at Antioch, in the Lord, greeting. Our Lord has made my bonds in this time of my imprisonment light and easy to me, while I understood that *Aslcepiades*, a person admirably qualified by his eminency in the faith, has by divine providence become bishop of your Holy Church of Antioch. Concluding, these letters, worthy brethren, I have sent you by *Clemens, the blessed presbyter, a man virtuous and approved*, whom ye both do, and shall yet further know; who, having been here with us according to the good will and providence of God, has greatly established and increased the Church of Christ."

St. Clemens afterwards returned from Jerusalem and went to Antioch, where, it is said, he laboured with unremitting zeal in propagating a knowledge of the Christian faith. After a residence here, marked with great hopefulness, he returned to Alexandria where he died, but in what manner, or at what precise point of time, antiquity does not inform us. It is generally supposed, principally from some casual expressions in some of his writings, that he obtained a good old age. There are some of his works yet extant.

TERTULLIAN,

PRESBYTER OF CARTHAGE.

SEPTIMUS TERTULLIAN was born at Carthage, a famous city in Africa, long celebrated in the annals of history, and at one time a rival to Rome herself. His father was a military man, and a Gentile in religion, in which faith Tertullian was brought up. In early life the greatest care was taken in his education; and he was instructed in mathematics, natural history, and the more light accomplishments of poetry, history, and oratory. He is also said to have been profoundly skilled in the general principles of law.

There is scarcely anything known of his course of life previous to his conversion to Christianity. Some historians have made him by profession a lawyer, and others a soldier; but these are only matters of conjecture. He was married pretty early in life; but it is said that after his open profession of the Christian faith, he lived with his wife as a *sister*, and taught and practised the most rigid rules of continency. At what particular period of his

life he attached himself to the Christian religion is not known; but it may be inferred that it was after he came to man's estate.

The first public act of his Christian career, and that which has handed down his name to succeeding generations with honour and renown, was his open defence of the Christians against the cruelties which had long been inflicted upon them. When the Emperor Severus made war upon the *Parthians*, the local magistrates he had left to manage Rome in his absence persecuted the Christians with great severity; and put many of the nobility, as well as members of the more humble ranks of life, to an ignominious death, merely on account of their public profession of Christianity. These cruelties had proceeded to such lengths, that when Severus came home, he openly reproved his public officers for this wanton outrage upon his peaceable subjects. Tertullian, who had witnessed, or at least heard, of these calamities, raised up his voice against the perpetrators of them, by publishing his *Apology*, and dedicating the book to the magistrates of Rome. With great learning, eloquence, and force of argument, he advocates the cause of the Christians. He demonstrates the wickedness and cruelty of their opponents; the falsehood of those charges brought against the professors of religion; and shews the meekness, innocency, singular temperance, sobriety, and piety to God, exhibited in the whole life and conversation of those who attached

themselves to the faith of our Saviour. This powerful appeal was said to have had a considerable effect in mitigating the barbarous cruelties of the heathens; and compelling those in power and authority to observe more rigidly the ordinary duties of justice and humanity.

The respite, however, was of short duration. In the year 202, Severus revived the persecution, which was carried on with violence. The Churches all over the country were filled with martyrs; and so bloody and relentless were the infuriated people, that good and pious men conceived that the end of the world had come. At this melancholy period, Tertullian deeply sympathized with the Christians, and wrote a book addressed to the *Martyrs in prison*, comforting them under their manifold afflictions, and exciting them to constancy and fortitude.

In addition to these good labours of Tertullian, he entered with zeal into the controversies of the times, and wrote several books against the prevailing heresies that infested the Church. In all these works he manifested great learning and controversial skill; and made himself eminently useful in the Church.

The connexion of Tertullian with the *Montanists* formed an important period in his public life. The founder of this sect was one *Montanus*, who imagined himself especially influenced by the Holy Spirit, and who practised all manner of frantic and wild modes of worship. He agreed with the great

body of Christians as to the leading doctrines of the Christian system, but superadded this huge and fantastic discipline to it, as a means of gratifying his inordinate vanity and conceit. Tertullian gave his open countenance to this heretical sect; but from what motive, and to what extent, is not known with any degree of certainty.

The Church, however, did not look with unconcern upon Tertullian's connexion with the doctrines of Montanus. The bishop of Rome thought it his duty to cut Tertullian off from all spiritual communion with the Church. This excited the anger of the presbyter, and he retaliated upon his opponents by making exposures of the looseness and irregularity of their Christian discipline. He accused them of not practising those strict rules of life upon which he conceived real Christianity must ever be founded. The bishop of Rome took the other side of the question, and admitted men of all kinds of character to the rank of penitents. This excited afresh the indignation of Tertullian, who wrote a book in which he combated with great learning, ingenuity, and sarcasm, the folly and danger of maintaining such questionable and latitudinarian principles.

It is not known whether he was ever again formally received into the bosom of the Church. Rumours say that he kept a separate Church at *Carthage*, which was remaining even in St. Augustine's time. One historian says, Tertullian lived to

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an extreme old age, but whether he was allowed to die a natural death, or suffered martyrdom under the Emperor Alexander Severus, is not stated.

He is represented as a man of great learning, acuteness, and wit, and had all the qualifications for a clever controversialist in high perfection. *Vincentius* of *Lire* gives this account of him: "He is justly to be esteemed the prince among the writers of the *Latin* Church. For who more learned? who more conversant both in divine and human studies? who, by a strange largeness and capacity of mind, had drawn all philosophy, and its several sects, the authors and abettors of heresies, with all their rites and principles, and the whole circumference of history, and all kinds of study, within the compass of his own breast? A man of such quick and weighty parts, that there was scarce anything which he sat himself against, which he did not either pierce through with the *acumen* of his wit, or batter down with the strength and solidity of his arguments. Who can sufficiently commend his discourses, so thick set with troops of reasons, that when they cannot persuade, they are ready to force to an assent? who hath almost as many sentences as words, and not more periods than victories over those whom he hath to deal with."

Many of the works of Tertullian are still extant, and may be read with great interest by Christians of every denomination. *Lactantius* censures his style of writing, which he denominates to be rugged, un-

easy, and not free from obscurity; but still there is lofty grandeur about it, which fixes the attention, and impresses one with a profound and deep reverence for the Christian system. The following is the list of his works, given by ancient authors :—

GENUINE.

Apologeticus.
Ad Nationes, lib. II.
De Testimonio Animæ.
Ad Scapulam.
De Spectaculis.
De Idolatria.
De Corona.
De Pallio.
De Penetentia.
De Oratione.
Ad Martyras.
De Patientia.
De Cultu Fæminarum, lib. II.
Ad Uxorem, lib. II.
De Virginibus Velandis.
Adversus Judæos.
De Præscriptione Hæreticorum.
De Baptismo.
Adversus Valentinianos.
De Anima.
De Carne Christi.
De Resurrectione Carnis.
Adversus Marcionem, lib. V.
Scorpiace.
Adversus Praxeam.
Adversus Hermogenem.

LIBRI POST LAPSUM IN MONTANISMUM SCRIPTI.

De Exhortatione Castitatis.
De Monogamia.
De Fuga in Persecutione.
De Jejuniis.
De Pudicitia.

SUPPOSITITIOUS.

Poemata.

Adversus Marcionem, lib. V.
De Judicio Domini.
Genesis.
Sodoma.

NOT EXTANT.

De Paradiso.
De Spe Fidelium.
De Ecstaci.
Adversus Apollonium.
Adversus Apellecianos.
De Vestibus Aaron.
De Censu Animæ.

Græc.

De Corona.
De Virginibus.
De Baptismo.

ORIGEN.

PRESBYTER AND CATECHIST OF ALEXANDRIA.

Origen was born in the year 186, in the city of Alexandria, the capital of Lower Egypt, and of good and Christian parents. He was only seventeen years of age at his father's death, who fell a martyr to his steady adherence to the Christian religion in the year 202. It is said that he paid the most sedulous attention to the education of his son, Origen, and was especially careful to make him thoroughly acquainted with the holy scriptures. The young man became a severe student, even at this early age, and made uncommon proficiency in all kinds of learning and philosophy.

After he quitted his paternal roof, he placed himself in the Catechists' school of Alexandria, where he displayed great industry and aptness for the most abstruse parts of learning. The famous philosopher, *Ammonius*, resided then at Alexandria, and he had opened a new school for the teaching of his own peculiar views of the Platonic system. Here Origen made himself master of almost every species of

learning, having studied with great care and attention the principal writers then held in repute.

In the tenth year of the Emperor Severus, a violent persecution of the Christians broke out at Alexandria, where Origen's father suffered martyrdom, having been first imprisoned and then beheaded. On this trying occasion, young Origen shewed the greatest heroism and fortitude, having written several eloquent and feeling letters to his parent, expressing the deepest sorrow and anxiety for the loss of so kind a father and protector; but at the same time earnestly imploring him never to depart from the faith, and to persevere to the end. In one of those letters the son says, "Take heed of this, that *for our sakes* you do not change your mind;" an exhortation denoting a zealous and devoted firmness in the cause of truth. Indeed he was anxious to lay down his life with his father; and would have gone to prison with him, had it not been for the kind and affectionate expostulations of his mother, who looked up to him as her only support under her present distresses and future bereavement. These maternal supplications had the desired effect of binding him more closely to his mother's interests and happiness.

After his father's martyrdom, the family estate was seized by the Emperor, and Origen and his mother were reduced to the greatest distress. Their temporal wants were, however, providentially supplied by the kindness of an old matron lady, who

took a great interest in their welfare. This circumstance enabled Origen to pursued his literary and religious studies with unabated ardour. His fame soon became extended through the whole city and neighbourhood; and when only in his eighteenth year he was appointed to the mastership of the Catechetical School of Alexandria. In this school he taught the arts and sciences in conjunction with the rudiments of Christianity; but after the lapse of a few years he confined himself entirely to the illustration of the Christian system. His success was great; and many of the most eminent men of his time were educated under him. His labours were not strictly confined to his mere catechetical duties, for he took a share in the active affairs of life, and was zealously engaged in administering comfort and consolation to those Christians who were thrown into prison during a persecution of the Church at Alexandia, under one *Lætus*, governor of the city. Origen's public devotedness to the unfortunate victims of persecution became so marked, as to subject himself to great personal danger; for he was several times severely treated by the ignorant and mistaken multitude. On one occasion a body of soldiers were sent to apprehend him; and he was hunted by them from house to house till he was finally secured. His head was shaved in derision; he was placed upon the steps in the Temple of *Serapis*, with branches of the palm tree in his hand, in imitation of heathen worship; but his mind was not subdued by

all these trials and insults, for he unceasingly proclaimed the doctrines of the Gospel to his enraged and deluded countrymen.

In the life of this ornament of the early Church, we cannot pass over an allusion to that act he committed on himself from religious considerations, which has often been noticed in the history of the Church. He caused himself to be made an *eunuch*, in order that he might the more effectually cultivate a spirit and feeling altogether estranged from licentiousness and incontinency. It is said, however, that he afterwards, in the decline of life, considered this as an unjust act, and earnestly exhorted others from committing it.

After the death of *Severus*, in the year 211, Origen visited Rome, with a view of seeing all its antiquities, and making himself more intimately and personally acquainted with the state of the Church in this renowned city. He did not, however, remain long there, but came back to his residence at Alexandria. His school became more famous and numerously attended than ever; and pupils crowded upon him from all parts of the civilised world. He taught geometry, arithmetic, and all the general branches of philosophy; and was very anxious to shew that all these departments of knowledge, when properly understood and applied, were highly useful in elucidating and understanding the Holy Scriptures. By these well-directed and incessant labours, he became the most eminent man of his

day. His command of scriptural evidence was so comprehensive and accurate, that he became the humble instrument of converting many learned men amongst the heathens to the Christian faith.

Not long after his return from Rome to Alexandria, a messenger was sent to Origen, from the Governor of *Arabia*, requesting him to come into that country and make known the truths of the Gospel. He complied with this request, made the peculiar doctrine of the Scriptures known there, and afterwards returned to Alexandria. He was not, however, allowed to remain long here in peace; for the Emperor *Caracalla* besieged the town, and Origen had to flee to Palestine for safety. He took up his abode at the town of Cæsarea, where his fame and learning soon attracted general attention. He was requested publicly to expound the Scriptures, by the bishops in the immediate neighbourhood; but *Demetrius* of Alexandria, getting to hear of this, thought it irregular, inasmuch as Origen was only a *laic*. Remonstrances were sent by the bishop of *Cæsarea* against this supposed innovation, and Origen ordered back to Alexandria; to which command he paid implicit obedience.

The mother of the Roman Emperor, *Alexander Severus*, had heard a great deal of the works and mental superiority of Origen, and was extremely anxious to have a personal interview with him. She was a native of *Syria*, and up to this time, it is generally supposed, she was totally unacquainted

with the Christian system. A military guard was sent to conduct Origen to the city of *Antioch*, that the princess's curiosity might be gratified. He remained here for some time, teaching and expounding the Scriptures to his royal patron, and he afterwards returned to his ordinary duties at Alexandria.

About this period of his life he began to write *Commentaries on the Scriptures*, at the recommendation, it is said, of his particular friend *Ambrose*, who defrayed all the expense attending these writings. These commentaries shewed the great extent of his knowledge of the sacred books, and added very considerably to his reputation, both with the Church and the world at large.

His labours in this way were soon put an end to, by his being called to *Achaia*, in the several Churches of which certain heresies had taken deep root. Origen took *Athens* in his way, and also *Cæsarea;* at which place he was ordained *presbyter*, by *Alexander*, of *Jerusalem*, and *Theoctistus*, bishop of *Cæsarea*. When this came to the ears of *Demetrius*, bishop of Alexandria, he was mortally offended, as he considered such an appointment slighted his jurisdiction. The bishop persecuted him with great virulence; got two synods to banish him from Alexandria, where it was decreed he should not be permitted to reside again. These troubles made him leave that city; and to resign his catechetical school to the government of *Haraclus*, a famous scholar and philosopher of his day.

When Origen left Alexandria, he went to Cæsarea, in Palestine, to visit his friend and patron,

Theoctistus, bishop of the city; and from thence he went to Jerusalem to pay his respects to Alexander, the bishop. Origen left this place and returned to Cæsarea, and commenced a school, both for human and sacred learning, which speedily filled with scholars from all parts of the country.

A short period after this, he again left *Cæsarea* for the city of Athens, at which place he composed his commentaries on *Ezekiel*. He entered into the discussion of some heretical notions in this part, which he succeeded in eradicating, and afterwards returned to Cæsarea. He was now about three score years old, but his activity of mind and industrious habits were not in the least impaired. At Ambrose's particular request he undertook to answer the book which Celsus wrote against the Christian faith. This answer was contained in eight books, and was full of the most powerful and convincing arguments.

Origen's fame for convincing heretics of the truth was spread far and wide. There was a sect arose in the Church, who maintained that, at death, both the body and the soul die, but one or both revived at the resurrection. Origen undertook to combat this erroneous opinion. A synod was called for the purpose; and so convincing were his arguments, and persuasive his eloquence, that the whole of his opponents formally acknowledged their error, and embraced the truth.

Under the persecuting reign of *Decius*, Origen fell into troubles. *Eusebius* says, he resided at this period at the city of *Tyre*, and that he was cast into

a loathsome dungeon, loaded with irons, and a chain about his neck. These sufferings and indignities he bore with great fortitude and patience. The tyrant *Decius* died, and Origen was set at liberty. He outlived his persecutions several years, and died in the first year of the reign of the Emperor *Valerian*, 254, and in the 69th year of his age.

The following are his writings, as mentioned by the ancients, many of which are extant at this day:—

Homiliarum Mysterium in Genes. lib. II.

Comment. in Genes. lib. XIII. Extant Latine Hom. XVII.

Comment. Tomi in Exodum. Ext. Latine Homiliæ XII.

Scholia in Leviticum. Ext. Homiliæ XVI.

In Numeros extant Lat. Homiliæ XXVIII.

In Deuteronomium Homiliæ.

In Libr. Jesu Nave ext. Homiliæ XXVI. Lat.

In Libr. Judicum ext. Hom. IX. Lat.

In Lib. I. Regum Homil. IV.

In Lib. II. extat Homilia una.

In Lib. Paralipom. Homil. I.

n Duos Esdræ Libros Hom.

In Libr. Job. Tractatus.

In Danielem Expositio.

In XII. Prophetas Tomi XXV.

In Mattheum { Comm. l. XXV. Homiliæ XXV. Scholia.

Ext. Gr. Lat. Tomi VII.

In Lucam Commentar. Tomi V. Ext. Lat. Homiliæ XXXIX.

In Joannem Commentar. Tom. XXXII. Ext. Gr. Lat. Tom. IX.

In Psalmos { Commentarii. Homiliæ. Scholia.

Ext. Latin. in Psalm. 36. Hom. V.; in Psalm. 37. Hom. II.; in Psalm. 38. Hom. II.

In Proverbia Salom. Commentarii.

Explicatio Ecclesiastis.

In Canticum Cantic Commentarii, ext. Lat. Homiliæ II.

In Eseiam { Comm. l. XXX. Homiliæ, XXV. Scholia.

Ext. Lat. Homiliæ IX.

In Jeremiam Homiliæ XLV. Ext. Gr. Lat. Homil. XVII

In Threnos Tomi. IX.
In Ezechielem Tomi. XXV. Ext. Lat. Homil. XIV.
Disputationes cum Beryllo.
Περὶ ἀρχῶν, seu de Principiis. Lib IV. Ext. Lat.
Contra Celsum, Lib. VIII. Ext. Gr. L.
De Martyrio. Ext. Gr. Lat.
Homil. de Engastrimytho. Ext. Gr. Lat.
De Oratione. Ext. Gr. MS.
Philocalia de aliquot præcipuis Theologiæ locis, et quæstionibus ex Origenis scriptis à S. Basilio, et Gregor. Naz. excerptis, cap. XXVII. Ext. Gr. Lat.
In Acta Apostolorum Homil. aliquot.
In Epistolam ad Romanos Explanationum. Lib. XX. Ext. Lat. lib. X.
In I. ad Corinthios Commentarii.
In Epist. ad Galatas. { Commentarii. Homiliæ. Scholia.
In Epist. ad Ephes. Comment. Lib. III.
In Epist. ad Coloss. Comment.
In I. ad Thess. Vol. (ut minimum) III. in Epist. ad Titum.
In Epist. Hebræos. { Commentarii. Homiliæ.
Tetrapla.
Hexapla.
Octapla.
Commentarii in Veteres Philosophos.
De Resurrectione, lib. II.
De Resurrectione Dialogi.
Sroma τεων, lib. X.

EPISTOLÆ FERE INFINITÆ, EX HIS HODIE EXT.

Epistola ad Jul. Africanum de Histor. Susannæ, Gr. L.
Epistola ad Greg oriumThaumaturgam, Ext. Gr. L. in Philocalia.

DOUBTFUL.

Dialogus contra Marcionitas de Recta in Deum Fide. Ext. Gr. L.

SUPPOSITITIOUS.

In Librum Job Tract. III. & Comment. in eundem.
Commentarius in Evangel. S. Marci, Homiliæ in diversos.
De Philosophorum Lectis & Dogmatibus.
Lamentum Origenes.
Scholia in Orationem Dominicam, & in Cantica B. Virginus, Zacharia & Simeonis.

ST. BABYLAS.

BISHOP OF ANTIOCH.

THERE is no account of the early life of this saint. Whether he was born of Christian or of heathen parents cannot be ascertained. In the year 239 he was chosen bishop of Antioch. No sooner, however, had he been seated in his bishopric than great trouble came upon the Church at this place. Sapor, King of Persia, invaded the Roman empire and besieged Antioch, which fell into his hands. Gordian, the Roman Emperor, raised a powerful army to oppose him; Sapor was eventually defeated, and Antioch was again put in possession of the Roman power. These conflicts, however, greatly disturbed the tranquillity of the Church, and produced misery and distress amongst the followers of the faith.

When peace had been restored, St. Babylas attended most zealously to his duties, and encouraged his disciples to fidelity and courage. During the reign of Phillip, the Church enjoyed tranquillity; but on the accession of Decius to imperial power, the sword of persecution was again un-

sheathed, and many fell victims to his revenge and cruelty. This tyrant issued edicts to all the governors of provinces, strictly commanding them to subject the Christians to all manner of torments, unless they recanted, and worshipped the heathen gods.

The majority of these functionaries exercised their power with alacrity. They seized upon the most eminent members of the Church, and put them to death. It is said the Emperor *Decius*, coming through *Syria*, on the Thracian expedition in which he lost his life, stopped at the city of Antioch. He wished to hear St. Babylas preach, and attended at the Church for that purpose: but the father met him at the door of the building, and openly forbade him to enter within the sacred walls. The Emperor did not immediately resent the affront; but afterwards sent for St. Babylas, expostulated with him for his apparent rudeness, and commanded him to sacrifice to the gods, as an atonement for his violence. St. Babylas resented the indignity with becoming spirit and boldness. The tyrant finding he could not subdue his inflexible adherence to the truth, ordered him to be put in chains, and sent to prison; where he underwent many severe trials and hardships. He lingered here for some time; but was at length led to execution, accompanied by three young men, his pupils, all brothers, and the whole were beheaded. St. Babylas and his fellow-sufferers endured their

afflictions and privations with great fortitude; the venerable saint, at the foot of the scaffold giving utterance to these remarkable words, "*Behold! I and the children which the Lord hath given me.*"

ST. CYPRIAN.

BISHOP OF CARTHAGE.

Thacius Cæcilius Cyprian was born in the city of Carthage,—the exact year is not known. It is conjectured that he was descended of a respectable family in point of wealth and station, but of this nothing is known with certainty. He was educated in all the learning of the times, and was passionately fond of oratory and eloquence. He taught rhetoric at Carthage, where he lived in pomp and splendour. What is remarkable in his personal history is, that it was very late before he embraced the Christian system. He was converted by the reasonings of one *Cæcilius*, presbyter of Carthage, who took great pains to instruct him in the doctrinal principles of the Christian system. He was devotedly attached to Cæcilius, and the latter, at his death, made Cyprian executor to his will, and committed his wife and family to his care.

When St. Cyprian had been thoroughly instructed in the rudiments of religion, he was baptized. After this he was appointed to fill some of the

A Syrian of Carthage.

inferior offices in the Church, was made presbyter, and on the death of *Donatus*, bishop of Carthage, was unanimously called, both by the clergy and people, to fill the vacant see. He was deeply affected by this appointment, and his modesty and humility were so great, that he publicly refused to accept the office. But the people would have no refusal, and after many solicitations on the one hand, and remonstrances on the other, he at length consented to preside over the Church as bishop.

He entered upon his onerous charge under a deep impression of its importance and dignity; and endeavoured to discharge its duties with much care and Christian zeal. A storm, however, soon overtook him. He was openly proscribed, and every man commanded not to hide or conceal any portion of his goods or chattels. It was also frequently urged that he should be thrown to the lions. In this lamentable situation he determined to withdraw himself from Carthage, partly from a wish that the Church at large might not be persecuted through him, and partly from a hope that if he removed for a short time, the storm would blow away. During his absence he wrote thirty-eight letters to his charge, full of expressions for their spiritual welfare, and counselling and admonishing them to keep steadily to the faith. About this time he entered into a controversy respecting the admission of the *lapsed* into full communion with the Church. He

maintained the necessity of rigid discipline with zeal and effect.

St. Cyprian gives a lamentable account of sufferings of the Church in the African provinces, under the persecution instituted at this time by *Decius*, the Roman Emperor. He affirms they were scourged and beaten, and put upon the rack, and their flesh roasted, and pulled off with pincers. The sufferers were often beheaded, run through with spears, and the cruelty was so varied and refined that there were frequently more instruments of death employed to an individual than there were members of his body. The people, however, bore all these dreadful torments with the most undaunted firmness and courage.

After this persecution had ceased by the death of the tyrant Decius, St. Cyprian returned again to his charge at Carthage. He set himself immediately about reforming the Churches, and settling the differences which had recently arisen in his diocese. He convened a synod of bishops in his neighbourhood, to consult about the mode which had lately been adopted in reference to allowing the *lapsed* into full Church communion. The decision of the synod was to this purport, "That neither all hopes of peace and communion should be denied the *lapsed*, lest looking upon themselves as in a desperate case, they should start back into a total apostacy from the faith; nor yet the censures of the

Church be so far relaxed as rashly to admit them into communion; but that the causes being examined, and regard being had to the vice of the delinquents, and the aggravation of particular cases, their time of penance should be accordingly prolonged, and the Divine clemeney be obtained by acts of great sorrow and repentance."

There arose at this period a dreadful plague throughout a great part of the Roman Empire; and Carthage suffered severely from the pestilence. Thousands upon thousands were rapidly carried off; and the carcases of the dead were lying about the city in vast numbers, and no one to give them decent burial. St. Cyprian distinguished himself on this memorable occasion by his active charities, and assistance to the distressed. He was indefatigable in labours of love and kindness among his people. It was at this time that he composed his work on *mortality*. When this pestilence terminated, the heathen party of the people ascribed it to the influence of the Christians; and the silly, ridiculous and false accusation induced St. Cyprian to forward a discourse to *Demetrian*, the *pro-consul*, wherein he endeavours to show that no such accusation could be laid to the charge of the Christians; but on the contrary, that it was much more consonant with reason and the decrees of Providence to maintain that the cruelties and vices of the Gentile nations had excited the wrath and indignation of the Deity, and

that He had manifested His judgments by afflicting them with a destructive and loathsome calamity.

There was one *Fidus*, an African bishop, who started the question, when was it the proper time to baptize infants? He asserted that baptism was not to be administered on the *third* or *fourth* day, but like circumcision, under the Jewish law, on the *eighth* day. A synod of sixty bishops was called together by St. Cyprian for the settlement of this question; and, it was agreed to, "That it was not necessary baptism should be deferred so long, but might be administered to infants and new-born children."

In the year 257, *Aspasius Paternus*, pro-consul of Africa, cited St. Cyprian to appear before him, to inform him that the Emperors *Valerian* and *Gallienus* required that all who observed a foreign religion were to worship the gods according to the Roman rites of ceremony. The bishop answered this intolerant and authoritative command by the following declaration: "*I am a Christian and a bishop, I acknowledge no other gods but one only true god, who made heaven and earth, and all that therein is. This is he whom we Christians serve, to whom we pray day and night, for ourselves and all men, and for the happiness and prosperity of the emperors.*" The pro-consul inquired if this were his firm resolution? To which St. Cyprian answered, "*That resolution which is founded in God cannot be altered.*" This firmness of mind led the pro-consul to see

if the bishop could not be seduced from his purpose; and in consequence he ordered him to be banished to a small city called *Curubius*, on the coast of the Lybian Sea, a very pleasant and delightful spot.

In this place of banishment, St. Cyprian beguiled away his tedious hours by writing letters to persons confined in prison on account of their Christian profession. In these epistles, written with great feeling, he earnestly entreats them to persevere to the end, and not make shipwreck of faith and a good conscience, from the fear of punishment or death. In his retreat he learned the sorrowful intelligence of the virulent persecution which was then raging against the Christians, in which bishops, presbyters, and deacons, were ordered to be put to death without delay or discrimination. He was deeply moved at this afflicting information; but could give the sufferers no active assistance. He was himself subjected to persecution, by being threatened to be taken to *Utica*, but he avoided the officers in search of him, not from any fear of death, but from a desire to perish, if at all, at the city of Carthage, which had been the scene of his ministerial labours.

When *Galerius*, the pro-consul, returned to Carthage, St. Cyprian was resolved to go again to his home, and reside in his own gardens. Officers were, however, soon despatched to apprehend him, and took him before the pro-consul, who inquired of him, "Art thou Thacius Cyprian, who hast been

bishop and father to men of an impious mind? The sacred Emperors demand thee to do sacrifice. Be well advised and do not throw away thy life." The Holy father replied, "I am Cyprian; I am a Christian, and I cannot sacrifice to the gods. Do as thou art commanded; as for me, in so just a cause, there needs no consultation." It is said that the pro-consul was exceedingly angry at this stern reply, and accused the saint of having long been the teacher of heresy against the gods, and on this account he was to be made an example of for the benefit of the Roman state, which was endangered by such doctrines as he had instilled into the minds of the people for so many years. The pro-consul then read the sentence out of a *Table-book*, "I will that Thacius Cyprian be beheaded." The martyr replied, "I heartily thank Almighty God, who is pleased to set me free from the chains of the body."

After sentence had been passed, St. Cyprian was led away under an escort of soldiers, and accompanied by a vast number of the inhabitants, who wept aloud for the fate of their friend and benefactor. He was executed in his own field, which was studded with trees, all of which were crowded with people to see him die. He stripped himself with great coolness and courage; covered his eyes with his own hands, and gave the command to the executioner. This took place in the year 258. The body of St. Cyprian was carefully interred by torch light, in a cemetery by his faithful friends.

St. Cyprian was a most eminent member of the early Christian Church. His published works are very numerous, and will be read with great pleasure by all true Christians.

The following are the works that have been authenticated :—

Epistola ad Donatum flatim à Baptismo Conscripta.
Epistolæ in secessu toto biennio Conscriptæ XXXVIII.
Epistolæ sub Pontificatu Cornelii et Lucii XVIII.
Epistolæ Miscellanæ in pace variis temporibus Conscriptæ VIII.
Epistolæ sub Pontificatu Stephani, et de Rebaptizandis Hæreticis X.
Epistolæ in exilio Scriptæ sub finem Vitæ VII.
De Disciplina et Habitu Virginum.
De Lapsis.
De Unitate Ecclesiæ Cathol.
De Oratione Dominica.
Ad Demetrianum.
De Idolorum Vanitate.
De Mortalitate.
De Opere de Eleemosynis.
De Bono Patientiæ.
De Zelo et Livore.
De Exhortatione Martyrii ad Fortunatum.
Testimoniorum Adversus Judæos, Lib. III.
Concilium Carthagienses de Baptizandis Hæreticis.

SUPPOSITITIOUS.

De Spectaculis.
De Disciplina.
De Laude Martyrii ad Moseu, &c.
Ad Novatianum, quod Lapsis spes Veniæ non Sit deneganda.
De Cardinalibus Christi.
De ratione Circumcionis.
De Stellavet Magis, ac innocentium Nece.
De Baptismo Christi et manifestatione Trinitatis.
De jujumo et tentationibus Christi.
De Cæna Domini.
De Absolutione pedum.
De unctione Chrismatis, et allis Sacramentis.
De Passione Christi.
De Resurrectione Christi.
De Ascensione Christi.
De Spritu Sancto.
De Aleatoribus.
De Montibus Sina, et Sina Contr. Judæos.
Carmen, Genesis.
Carmen, Sodonia.
Carmen, ad Senatorem Apostatam.

ST. GREGORY.

BISHOP OF NEOCÆSAREA.

St. Gregory, who was originally called Theodorus, was born at Neocæsarea, the metropolitan city of Cappadocia. His parents were of the Gentile persuasion, wealthy and respectable. His father was a zealous professor of his own religion, and conducted the education of his son under a deep impression of its importance and obligation. His father, however, died when he was only in his fourteenth year, and he was in consequence thrown upon his own resources, and allowed to follow the bent of his own will. Being of an inquiring mind, and possessed of quick natural parts, he improved himself in all the usual branches of learning cultivated in his day; and particularly directed his understanding to the nature and evidences of the Christian system. He also entered upon the study of the Roman law, not so much with a view of following the law as a profession, but to gratify the desire of his mother, and to promote his general intellectual improvement.

Having laid this preliminary foundation, he set out on his travels, and went to Alexandria, then famous for its Platonic philosophy. He remained here some time, and was remarkable for his sobriety and strictness of conduct. He left Alexandria for Athens, where he remained a time, improving himself in knowledge, and then returned to his own country. He did not remain here long, but removed to Bergtus, a city of Phœnicia, then famous for its profession of the Roman laws. His brother-in-law, who was a lawyer, resided here, and this was a great inducement for St. Gregory to enter a second time upon the study of the law. It appears, however, that this sort of study did not altogether please him; for he renounced it again for the more agreeable one of philosophy. The fame of Origen drew him to Cæsarea, where he formed a most intimate friendship with a gentleman from Cappadocia, named Firmilian, whose temper and studies were remarkably agreeable to his own.

Origen proved of the greatest service to Gregory. Here he found ample means of instruction. The whole range of literature lay before him, and great as his thirst was for information, there were endless fountains for its gratification. His tutor led him through the mysteries of logic, physics, mathematics, ethics, and metaphysics; and then ushered him into theology itself, of which St. Gregory now found he had obtained previously but very limited and imperfect conceptions. Religion became now

a favourite study with him, and he grounded himself well in all its principles and doctrines. He remained five years under the tutorship of Origen, and when he left him, he delivered an oration before a numerous auditory, in which he acknowledged his great obligations to his master, and offered up his sincere and grateful acknowledgments to Providence for having made Origen an instrument of leading him to the truth, and inducing him to set so high a value upon it.

As soon as St. Gregory had returned to his native town of Neocæsarea, Origen transmitted a letter to him, in which he commended in highly energetic strains his great acquirements and natural abilities; and earnestly enjoined him to direct his attention in future to the cultivation of religion and piety. Origen pointed out to him that all his worldly knowledge ought to be made subservient to the promotion of the Christian scheme; and in order that he might have proper notions of it, he should study the scriptures themselves with great care and assiduity. It was only through the reading of the inspired volume that he could know what religion really was. In addition to this earnest request of Origen, to embark in the active duties of religion, St. Gregory was also waited upon by the most learned and intelligent of his fellow-citizens, who enjoined him to follow the same track; but his bashfulness and love of retirement were so powerful, that he resisted all these pressing importunities,

withdrew himself into the deserts, resigning himself to the contemplation of nature, and the attributes of the Deity, as these are manifested in the works of creation and revelation. These seclusive habits were, however, ultimately overcome by the management of Phedimus, bishop of Amasea, a neighbouring town, who consecrated him to the office of bishop of his native city, which was, nevertheless, represented as a place where vice and ignorance reigned with undisturbed sway.

St. Gregory set about the discharge of his religious duties with all diligence and alacrity. The fame of his acquirements and piety soon brought him hearers, and these were gradually turned into believers of the Gospel, from his lucid and eloquent illustration of its principles and duties. When he undertook the episcopal management of Neocæsarea, it is said that only *seventeen* professing Christians were to be found in the city; but he had not preached long till he had a very numerous auditory, and succeeded in founding a Church, which long remained as a monument of his holy zeal and industry.

He continued to manage his flock with great care and success till the year 250, when the Emperor Decius published his edicts against the Christians, and issued his commands to all governors of provinces to carry them into rigid execution. This persecution entirely engrossed the attention of all the public authorities, and nothing was thought of but how to make the sufferings of the martyrs more

painful and agonizing. It is said, that "all other business seemed to give way to this: persecuting the Christians was the debate of the council, and the great care of the magistrates, which did not vent itself in a few threatenings and hard words, but in studying methods of cruelty, and instruments of torture, the very apprehension whereof is dreadful and amazing to human nature; swords and axes, fire, wild beasts, stakes, and engines to stretch and distend the limbs, iron chairs made hot, frames of timber set up strait, in which the bodies of the tormented, as they stood, were raked with nails that tore off the flesh; and innumerable other arts daily invented, every great man being careful that another should not seem to be more fierce and cruel than himself."

These calamitous events threw a great damp over the spirit of St. Gregory. He was extremely anxious to shield his people from the scourge of this persecution; and after duly considering what was best to be done in such a trying exigency, he resolved to dissolve the Church, and request the members of it to consult their personal safety, till the storm blew over. He went himself into the mountains, accompanied by many of his followers, and though hunted like wild beasts by their bloodthirsty enemies, both he and they succeeded in eluding their vigilance.

Tranquillity was afterwards restored, and St. Gregory came back to Neocæsarea, and collected his scattered flock together. He established in every

place in his neighbourhood annual festivals in honour of the martyrs who had fallen victims to the recent persecution.

Some time after this *Paulus of Samosata*, bishop of Antioch, broached some heretical doctrine respecting the person of our Saviour. A synod was called at Antioch to take into consideration the new doctrine. After a rigid examination into the matter, the bishop acknowledged his error, and the majority of the members of the synod were not desirous of pushing the inquiry further. This took place in the year 264. St Gregory did not long survive this event; for he died the following year, at an advanced age. He was conscious of his approaching end, and offerred up his fervent prayer for the success and happiness of the Church.

His writings were not numerous, but they were held is estimation by the Fathers of the Church who succeeded him.

The following beautiful poems, the productions of St. Gregory, we find in "*Six Discourses by the most Eloquent Fathers of the Church*," translated from the Greek by Hugh Stuart Boyd:—

ST. GREGORY'S HYMN TO THE DEITY.

THEE, deathless monarch of the sky,
My soul aspires to glorify:
Grant me in living verse to sing
Th' eternal Lord, th' Almighty King.
For thee, the tide of praise is roll'd;
The seraphs strike their chords of gold,
And wake the anthem, soaring high
With Inspiration's ecstasy;

While angels, quickened by thy glance,
Circle the throne in mystic dance.
For thee, th' unceasing ages roll,
Exulting in their Lord's controul.
At thy command the Heaven's expansion
Became the golden stars' fair mansion;
Flamed high the sun in glory bright;
Look'd forth the moon with softer light;
And born thy wondrous works to scan,
And trace the mind which formed the plan,
Uprose thy reasoning creature, Man.
Thou, O my God, createdst all,
The highest heaven, this earthly ball;
Within thy breast the whole designing;
By thy sole power each part combining:
At thy command the work's begun!
At thy command the work is done!
Jesus I hail, the Word Divine,
In whom his Father's glories shine;
By nature equal, God Supreme,
Of angels and of men the theme;
By whom dim Chaos back was driven,
When through the void, th' expanse of Heaven,
He spread, and framed our earthly ball,
That he might rule the Lord of all.
His Holy Spirit I adore,
The embryo deep who brooded o'er,
And still with kind parental care,
Inspires and aids the humble prayer.
Tremendous Power!—I hail in thee
A true and living Trinity!

Father of all, through every hour
May I proclaim the Triune Power,
Enshrined in deepest mystery!
May every thought which leads from thee,

And lures the wavering mind to stray,
Like morning vapours melt away!
So may I lift my hands to Heaven,
In trembling hope to rise forgiven!
So may I feel the vital flame,
And glorify my Saviour's name!
With holy zeal may I adore him,
And bending in the dust implore him,
That, when he rears his throne sublime,
Wreathed with the spoils of Death and Time,
As King, as Lord, as God, to reign,
He may receive his child again!

Grant me, O God, in Judgment's hour,
Alone to feel thy saving power:
Let mercy's ray unclouded shine,
And the full stream of Grace be mine;
For Grace and Glory dwell with thee,
Throughout thy own eternity!

THE OPENING OF GREGORY'S POEM, ENTITLED,

An Address to his Soul.

What is there thou would'st crave from me?
Tell me, my soul; I ask of thee.
What modest gift, or glittering prize,
Awakes thy hope, allures thine eyes?
Ask something great, whate'er it be,
And I will grant it cheerfully.
Say, wilt thou have the far-famed ring,
That graced of yore the Lydian King,
If wishing to be hid, concealing,
If wishing to be hid, revealing?
With Midas, wilt thou be enrolled,
Who died thro' plentitude of gold?

Whate'er he touched to gold was turned ;
Too late his error he discerned,
And wished the Gods his prayer had spurned.
Wilt thou possess the radiant gems,
That flame o'er regal diadems !
Fair fields which Nature's hand enamels,
With oxen, sheep, and stately camels ?
Alas ! such vain ignoble treasure
Yields but an evanescent pleasure,
And far exceeds my humble measure ;
For, when I gave myself to Heaven,
All earthly cares to earth were given.
Say, wilt thou mount a throne sublime,
Decked with the fading pomp of time ?
Then, on the morrow, grieve to see
Some sordid wretch, of low degree,
Usurp the empire torn from thee,
And sway thy sceptre haughtily ?
The law of justice wilt thou sell,
And e'en against thy kind rebel ?
Or bend the bow, or hurl the spear,
And in thy bold unchecked career,
The fury of the tiger dare,
And rouse the lion from his lair ?
Would'st thou be hailed by all who pass,
And view thy form engraved on brass ?—
Thou seekest but an empty vision ;
The breath of zephyr soon subsiding ;
The noise of arrows swiftly gliding ;
The echo of thy hands' collision.
Oh, who with wisdom fraught, would pray
For things that charm them for a day,
And on the morrow flee away ;
Which bad men share as well as they ;
Which, when the fleeting breath is fled,
Depart not with the parting dead ?

Since these are nought, I ask of thee,
What is there thou would'st claim from me?
An Angel dost thou wish to be,
Attendant on the Deity?
To tread the courts of Seraphs trod,
A radiant herald of thy God?
And doth thy daring thought aspire,
To glow with pure angelic fire,
And warble 'mid the warbling choir?
Awake; arise; ascend at length;
Assert thine intellectual strength.
On wings of faith I'll fondly bear thee;
And with monition sage prepare thee;
And as a bird swift-darting flies,
To heights of glory thou shalt rise,
From mortals veiled, beyond the skies.

The following are his works:

GENUINE.

Παυηγυρικὸν ἐυχαριστίας ad Origenem.
Metaphrasis in Ecclesiastem.
Brevis Expositio Fidei.
Epistola Canonica.
Aliæ Epistolæ plures, quæ non extant.

SUPPOSITITIOUS.

Ηκατὰμέρος Πίστις.
Capita XII. de Fide, cum Anathematismis.
In Annunciationem S. Dei Genitricis Sermones III.
Sermo in Sancta Theophania.
Ad Tatianum de Anima λόγος κεφαλαιώδης.

ST. DIONYSIUS,

BISHOP OF ALEXANDRIA.

St. Dionysius, it is said, was born in the city of Alexandria, of parents moving in the higher class of society. He was educated a heathen; but when or how he became acquainted with the principles of the Gospel is not known.

After he had completed his youthful studies, he placed himself under the care of Origen, who then had a flourishing academy for teaching philosophy at Alexandria. It is highly probable that it was here St. Dionysius had imbibed his knowledge of theology; for the tutor was admirably qualified to give him all the requisite information on this important topic. In the year 232, Demetrius, bishop of Alexandria, died, and Heracles, one of Origen's scholars, was promoted to fill the vacant see; and in consequence of this, St. Dionysius was appointed to fill the situation that Heracles had held in the catechetical school. The latter enjoyed his elevation sixteen years, and at his death St. Dionysius was appointed his successor.

On entering upon his see, he attended most zealously and assiduously to his various duties. His Church felt the heavy hand of Decius in the persecution instituted by him. The people of Alexandria were fearfully excited by their rulers against the Christians, and accounted it the greatest act of piety they could manifest towards their gods to inflict misery and suffering upon their victims. All ages, sexes, conditions, and professions, were cited before the summary tribunals; and dragged through the streets, tortured, and executed in every conceivable manner. Great numbers fled to the woods and mountains, and died of starvation and fatigue. In this terrible state of affairs, many renounced their faith; but still by far the majority stood firm; and with mistaken courage and boldness proclaimed the truth, and thought it an honour to have to seal it with their blood.

The bishop of Alexandria was providentially preserved during this crisis. The public officer was ordered to apprehend him, and sought every house in the town but his own for him, as he imagined that St. Dionysius would never remain a moment in his own dwelling in such troublesome times. Here, however, he was for four days of hot persecution; but at length he quitted his house, with his servants, and a few friends. The party had not proceeded far, when they were overtaken by soldiers, who pronounced sentence upon St. Dionysius, and conducted him to a small town in the

neighbourhood, with an evident intention that he should die unobserved, and unknown. He succeeded, however, with several of his friends, in making his escape to the inhospitable deserts of Lybia, where he remained till the heat of persecution was over.

On the death of the Emperor Decius, the relentless system of extermination of the Christians was relaxed, and comparative tranquillity restored. St. Dionysius came forth from his hiding place to Alexandria, where he found, as might naturally be expected, his Church in a scattered and disorderly condition. A number of his former disciples had fallen from their steadfastness, from the severity of the persecution. These persons were afterwards admitted into Christian communion, on the acknowledgment of their error, and a promise of amendment in future.

After these domestic matters had been arranged, St. Dionysius was drawn into another controversy, respecting the rebaptizing of persons who had been originally baptized by heretics. The venerable Father took the side of St. Cyprian, and maintained that such persons ought to be again baptized. St. Dionysius conducted the controversy with great good temper and moderation.

Gallus, the successor of Decius, promised great things to the Church, but he soon threw off the mask, and began to persecute the people with relentlessness. The emperor had been seduced into this

waywardness of conduct through the wiles of an Egyptian magician, who endeavoured to persuade him that the Christians were a body of men violently opposed to his government and authority. The tyrant issued his edicts against them, and much cruelty and misery followed.

When the persecution had reached Alexandria, the governor, Æmilian, endeavoured to restrain St. Dionysius from promulgating his doctrines, or observing the rites and ceremonies of religion. To this he replied, that "*We must obey God rather than man.*" The governor, irritated at his firmness and courage, sentenced him to be banished to a place called Cephro, in the Lybian desert; a sentence which was ordered to be put in immediate execution, without a single day's delay.

It is not however known how long he remained in this inhospitable place of exile; but he returned again to his own city of Alexandria, and was engaged in several controversies respecting both the doctrines and ceremonies of the Church. He died at his own home in the year 265, at an advanced age, but in the full possession of all his mental faculties. His writings were very numerous, but only fragments of them are now extant. They were as follows:—

Liber de Pœnitentia ad Coronem, Episcopum Hermapolitanum.

Libellus de Martyrio ad Originem.

De Promissionibus adversus Nepotem Libri II.

Ad Dionysium Romanum Adversus Sabellium, Libri IV.

Ad Timotheum, lib. de Natura.

De Tentationibus, Liber ad Euphran.

Commentarius in primam partem Ecclesiastis.

Epistola ad Cornelium, Episcopum Romanum.

Epistola ad Stephanum, Epis. Rom. de Baptismo.

Ad Sixtam Papam de Baptismo, Epistolæ III.

Adversus Germanum, Episcop. Epistola.

Epistola ad Fabium Antiochiæ, Episc.

Epistola ad Novatianum de Schismate.

Epist. de Pœnitentia ad Fratres per Egyptum Constitutos.

Ad gregem suum Alexandrinum, Epistola objurgatoria.

Epistola ad Laodicenos.

Epistola ad Armenios de Penitentia.

Epistola ad Romanos διὰκονική.

Alia ad eosdem de Pace et Pœnitent.

Ad Confessores Novationos Romæ, Epistolæ III.

Ad Philemonem, Presbyterum Romanum de Baptismo.

Epistola itidem ad Dionysium Presbyterum Rom. de Baptismo.

Epistola suo et Ecclesiæ suæ nomine ad Sixtum et Eccle. Rom. de eadem re.

Ad Dionysium Romanum de Luciano Epistola.

Epistola ad Hermammonem.

Epistola ad Domitium et Didimum.

Epistola ad Compresbyteros Alexand.

Epistola ad Hieracem Episc. Ægyptiac.

Epistola de Sabbato.

Epistola de Mortalitate.

De Exercitatione Epistola.

Epistola ad Ammonem Bernenicensem, Episc., contra Sabellium.

Alia ad Telesphorum.

Ad Euphranorem alia.

Ad Ammonem et Euporum Epistola.

Ad Basilidem Episcopum Pentapolit.

Epistolæ plures. Ex his superest Epistola Canonica de diversis Capitibus. Extat Gr. L. *Tom.* I. *Concil.* et alibi cum Commentario Balsamonis.

Epistolæ Εορταστικαὶ, seu Paschales plurimæ.

Epistola ad Ecclesiam Antiochenam adversus Paulum Samosatenum.

DOUBTFUL OR SUPPOSITITIOUS.

Epistola ad Paulum Samosatenum, Gr. L. Concil. Tom. I.

Responsiones ad Pauli Samosateni decem Quæstiones, Gr. L. ibid.

EUSEBIUS,

BISHOP OF CÆSAREA IN PALESTINE.

Neither the precise time nor place is known where Eusebius was born. It is generally conjectured that Cæsarea, in Palestine, was his native city, but this is supported by no direct proof whatever. It is equally unknown who and what his parents were, or where he obtained the rudiments of his early education. Upon the general testimony of historians, it is affirmed that he cultivated philosophy and general literature with great success; but it has not been ascertained, even upon any reasonable authority, who instructed him in the doctrines of religion.

It is supposed that Eusebius was made presbyter, by Agapius, bishop of Cæsarea. The former entered into a bond of friendship with another presbyter, named Pamphilius, and so close and endearing was their intercourse, that when Pamphilius died, Eusebius retained his name in conjunction with that of his own.

After the Roman emperor, Dioclesian, had routed the governor of Egypt, who had rebelled against him, and returned to Rome to enter in solemn

triumph for this and other important victories, he directed his attention to the then state of the Christian religion. He felt enraged at the professors of it, on account of bringing into contempt the ancient heathen system; and he was not long in making up his mind to persecute the Church, under a vain hope of effecting its utter extermination. He issued out his imperial edicts, commanding all Churches to be demolished, Bibles to be burned, Christians holding official situations to be discharged from their employment, governors of Churches to be imprisoned, cruelly tormented, and made to offer sacrifice. Then came the final and relentless barbarity of taking away life. This persecution took place in the year 303, and stands memorable for the martyrdom of many eminent characters in the Christian Church.

Dioclesian, weary of office and of bloodshed, laid down the imperial purple, and retired into private life; but this gave no ease to the Church, for its members found they had only exchanged one tyrant for another. Maximianus, who succeeded the authority, was equally as heathenish and tyrannical as his predecessor. Maximianus came to Cæsarea to celebrate his birth-day, and to heighten the enjoyment, Agapius, the bishop, was brought into the amphitheatre, and delivered over to the ravages of a she-bear. He survived till the following day, when stones were tied to his feet, and he was thrown into the sea. Pamphilius, the bosom

friend of Eusebius, was brought before the governor, Urbanus, when the flesh was torn off the martyr's body with pincers, and he was in this condition thrown into prison. Eusebius did not forsake him, but attended him in this dreadful situation; and they jointly entered into several plans for the more extensive dissemination of the principles of the Christian system, even in this very unpromising and untoward situation. About two years after, Pamphilius was most cruelly put to death; at which event, his friend Eusebius was nearly inconsolable.

After so severe and trying a bereavement he left Cæsarea, and went to Egypt, where he found the persecution against the Christians more fierce, relentless, and cruel than at his native city. The account of Egyptian barbarity is revolting to human nature. Sharp shells were employed instead of pincers to tear off the flesh; women were tied naked by one leg, and hoisted on high by engines; some were tied by both feet to boughs of trees, which when bent, were allowed to revert back to their original position, by which re-action, the bodies of the unfortunate persons were literally torn to pieces. Sometimes as many as one hundred a day were slain in this horrid persecution. Eusebius was himself thrown into prison; but how long he remained, or how he again obtained his liberty, history does not inform us.

In the year 310, the persecution ceased, having

raged with relentless fury for eight years. Constantine the Great, after his victory over Maxentius, declared himself in favour of the Christian religion. Letters were immediately despatched to all governors of provinces, forbidding any further persecution against the Christians. At this time Eusebius was chosen bishop of Cæsarea, which was now a very populous, wealthy, and highly ornamented city. This conferred great power and consequence upon him, and he did not fail to direct his knowledge and attainments to the furtherance of religion.

Eusebius was actively engaged in the celebrated *Arian* controversy. This arose from one *Arius*, and spread extensively amongst the various leaders in the Church. The principal tenet of this system related to certain notions respecting the personal nature of our Saviour, in relation to his being considered as the *Son* of God. The contest grew so inveterate in the year 325, that Constantine summoned a general council of bishops, from nearly all parts of the Christian world, to meet at *Nice*, and to take the dispute into consideration. Eusebius had the honour of sitting at the right hand of the emperor, who attended the council in person.

After the termination of this council, it is supposed that Eusebius commenced writing his famous Ecclesiastical History. This History is divided into ten books, and contains the transactions of the Christian Church for three hundred years. It is

one of the most valuable, which has descended to us from the early ages.

The decisions or decrees of the Council of Nice did not fully establish peace in the Christian Church, for several bishops had angry disputations on the subjects which originally gave birth to it. Those, however, subsided, and a temporary calm intervened. The year 330, was rendered memorable by the dedication of Constantinople, as the supreme seat of Roman authority. The Emperor Constantine wrote to Eusebius, to procure him fifty copies of the scriptures for the use of the newly erected Churches in that metropolis. The letter is as follows :—

"CONSTANTINE THE GREAT, THE AUGUST, THE CONQUEROR, TO EUSEBIUS, BISHOP OF CÆSAREA.

"*In the city that bears our name, by the blessing and Providence of God our Saviour, there are great numbers of men gathered to the Holy Church. Since then all things there are mightily improved it seems above all things convenient that several Churches should be erected there. Understand, therefore, what I am most readily resolved to do. It seemed good to me to imitate your wisdom, that you cause fifty copies of the Holy Scriptures, the use whereof you know to be absolutely necessary to the Church, to be fairly transcribed in parchment by antiquaries, accurately dexterous in the art, such as may be easily read, and carried up and down upon any occasion. To this end*

we have graciously written to the treasurer of the diocese, to take care that all necessary charges be allowed for the providing these books. Your part it is, diligently to see that they be prepared with all speed that may be; for the transmitting whereof, you shall, by virtue of these letters, receive the command of two public carriages, so that the copies fairly transcribed may be the more conveniently brought to our presence, attended by one of the Deacons of your church, who at his arrival shall not fail to taste of our grace and kindness. God preserve you, dear brother."

On the receipt of this Imperial order, Eusebius caused the books to be copied, and transmitted them beautifully bound to their destination. The emperor testified his approbation of them by a letter, in which he highly praised the ability, wisdom, and piety, of the bishop.

On the death of Constantine, which took place in the year 337, Eusebius drew up an account of his life and character. He considered the late emperor to be a signal instrument in the hands of Providence towards the wide extension of the Christian religion.

Three years after, in 340, Eusebius died. There is no particular account of his last moments. He had been an active disciple of the Church, and been eminently useful during many critical periods of its history. His writings were very numerous, and many of them are still extant. But the principal of

these is his Ecclesiastical History, a very valuable and interesting work.

The following were his works :—

EXTANT.

De Præparatione Evangelica, Lib. XV.

De Demonstratione Evangelica, Lib. XX. Extant non nisi, X.

Contra Hieroclem, Liber.

Contra Marcellum, Lib. II.

De Ecclesiastica Theologia, lib. III. Chronicon.

Historiæ Ecclesiasticæ, lib. X.

De Martyribus Palæstinæ liber Singularis.

De Vita Constantini, Lib. IV.

Oratio de Laudibus Constant.

De locis Hebraicis.

Epistola ad Cæsarienses de Fide Nicæna.

NOT EXTANT.

De Præparatione Ecclesiastica, Lib.

De Demonstratione Ecclesi., l.

Contra Porphyrium, lib. XXX.

Ad Stephanum de Evangeliorum dissonantia.

Περὶ Θεοφανείας, Lib. V.

In Psalmos CL. Commentarii.

In Esaiam Commentariorum, Lib. XV.

Περὶ Τοπικῶν Ὀνομάτων, Lib. I.

Apologiæ pro Origine, Lib. VI.

De Vita Pamphili, Lib. III.

Antiquorum Martyriorum Collect, Lib XI.

Descriptio Basilicæ Hierosolymitanæ.

De Festo Paschali liber.

Ἀρχαιολογία seu ἀρχαιολογικὴ ἱστορία.

Cujus fragmenta duo extant apud Anastasium Sinaitam.

Libri ejus ad Marinum sæpius citantur ab eodem Anastatio.

DOUBTFUL OR SUPPOSITITIOUS.

De Fide adv. Sabellium, lib II.

De Resurrectione liber Unus.

De Resurrectione et Ascensione Domini.

De Incorporali et Invisibili Deo.

De Incorporali.

De Incorporali Anima.

De Spiritali cogitatu hominis.

Quod Deus Pater incorporalis est.

De eodem.

De eo quod dicit Dominus, non Veni pacem, &c.

De Mandato Domini, quod dico vobis in aure, &c.

De Operibus bonis ex. Epist. II. ad Corinth.

Hæc omnia Latine tantum edidit, J. Sirmondus, Par. 1643.

ST. ATHANASIUS,

BISHOP OF ALEXANDRIA.

We come now to notice one of the most famous and influential characters belonging to the Primitive Church. St. Athanasius stands forward like a bold promontory in ecclesiastical history; and the stirring events of his life, connected as they were with doctrinal principles of great importance to the whole of the Christian world, give an additional interest to everything connected with this extraordinary personage. In a limited work of this nature we are prevented from giving anything like a minute detail of his life. This would, to do even ordinary justice to it, fill a volume of itself. All that can, therefore, be done here, is just to furnish a brief outline of the principal events that have marked his career; and leaving the reader, who requires additional information, to apply to where more copious materials are to be obtained.

St. Athanasius was born at Alexandria, of religious parents, and was an only son. From his earliest years he gave indications of a quick and ingenious

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mind. And it is recorded of him that when a boy, he was found engaged in sports which shadowed forth the future eminence of the man. He initiated the religious observances and ceremonies of the Church amongst his playmates ; baptized them ; put questions to them ; and got them to elect him as their bishop.

The bishop of his native city took notice of him, and enjoined his parents to take every pains in watching over his education, particularly as it related to matters of religion. This they faithfully did, by committing him to the care of a notary, who was a man of acknowledged piety, and well versed in learning of all kinds. After he had gone through the whole circle of science, he betook himself to the careful and exclusive study of the sacred writings, in which he made astonishing progress. In his leisure hours he joined the study of the law to his theological duties.

He was for some time engaged as an amanuensis to his patron, the bishop, who afterwards promoted him to the situation of Deacon, and ultimately through all the other degrees of religious fellowship.

At the famous council of Nice, Alexander, the bishop of Alexandria, took young Athanasius with him to assist in his duties at the council. Here the young Christian soon distinguished himself, though only occupying the humble and subordinate situation of a servant. He incurred the notice and hatred of the Arians, for his quickness in assisting

his bishop to unravel and answer the speculative sophisms of that party. Alexander only survived this council the short space of five months, when Athanasius was unanimously called to fill the vacant see, though only then in his twenty-fourth year. His election was so enthusiastically received that we find the following testimony concerning it. "We, with the whole city and province, do testify, that the whole multitude and people of the Catholic Church, and, as but of one body and soul, did with clamours and cries require that Athanasius might be given us for the bishop of this Church; and that with public prayers they desired this of Christ; which that we the clergy would do, they earnestly besought us night and day, themselves in the meantime not departing from the Church, nor permitting us to depart."

As soon as he got firmly seated in his bishopric, he applied himself diligently to his duties; and particularly directed his attention to the doctrines of the Arians, respecting the personal nature and character of our Saviour. His zeal and activity naturally called forth the revenge and enmity of his powerful rivals; and no means were neglected to harass and irritate him. The accusations against him were almost endless; but the following may be considered as the most important. 1st. Objections were made against the validity of his election. 2nd. He was represented to the emperor, Constantine the Great, as a violent and obstinate

disturber of the peace of the Church. 3rd. His enemies accused him of being a seditious subject, and leaguing himself with some of the more open and daring of the emperor's enemies. 4th. An open and notorious prostitute was obtained to take away his reputation, and to maintain that he had seduced her from the paths of innocence and virtue. 5th. He was charged with the deliberate murder of one Arsenius, a deacon in the Church, at Alexandria. This accusation was rebutted in a singular manner. His enemies pretended to produce the identical arm of the murdered man, as an incontrovertible proof of the guilt of Athanasius. This exhibition produced a thrill of horror through the whole assembly against the accused. Athanasius begged silence of the court, and inquired if any person present knew the deceased, Arsenius? Some answered in the affirmative. He then brought forward the identical Arsenius, who had come from a great distance, and presented him to the council. His enemies were mortified beyond all conception, and drooped their heads with shame. 6th. It was laid to his charge that he had instigated one Macarius, a presbyter of Alexandria, to overturn the holy table, break the chalice, and burn certain books; but this charge was soon refuted by the voluntary confession of the person who had committed it.

When the emperor, Constantine, came to a knowledge of these proceedings, he expressed his

indignation at them, and summoned the bishop before him at Constantinople, to administer a personal reproof to him for the factious and persecuting spirit manifested towards Athanasius. When they arrived, they dropped all the charges previously laid against him; but cunningly succeeded in changing his feeling towards Athanasius, by accusing him of using his influence to prevent the transportation of corn from Egypt to Constantinople. This touched the Emperor on a tender point, and excited his wrath to such a degree, as to induce him to order Athanasius to be banished to the city of Tours, in France.

On the death of the emperor, Constantine, who left his dominions to the government of his three sons, Athanasius was recalled from his exile, and sent to Alexandria again, with recommendatory letters to the Church. But he only held his office quietly for about three years, till fresh accusations were brought against him by the Arians, who succeeded in deposing him, and Gregory was appointed to succeed him in the see of Alexandria.

After this event he fled to Rome, where Pope Julius succoured him in his distresses, and called an assembly of the western bishops to espouse his cause, and send him back to Alexandria. But when Athanasius arrived there, the Arians raised a tumult amongst the people, which led to a considerable loss of life. This was laid to his charge, by his enemies, and excited the wrath of the emperor, Con-

stantius, against him, who despatched a body of soldiers to arrest him, and in case of not finding him, to offer a reward for his apprehension.

This severe treatment made Athanasius flee for succour to the woods. It is said he lived in a cave for a considerable time, and was fed by a servant of a tried friend. His place of secrecy was, however, discovered, and he had to make his escape into the western part of the empire, where Constans kindly received him, and granted him protection. He made his injuries known to the emperor, who entered into his condition with great earnestness and feeling, and had a council assembled at Sardica, to take his case into consideration. This council, after mature deliberation, received him again into Christian communion; condemned the conduct of his accusers; confirmed the doctrine of the Nicene creed; and publicly declared that such as defended the contrary doctrines should be forthwith deprived of their bishoprics, and be for ever excluded from Christian fellowship.

The emperor, Constantius, notwithstanding the decree of the Council of *Sardica*, refused to allow Athanasius to return to his see at Alexandria. When this was made known to Constans, the emperor's brother, he wrote him a sharp letter, saying that, if he persisted in opposing Athanasius, he would come with an army himself, and place him in his office. This had the effect of humbling the temper of Constantius, who was constrained to in-

vite Athanasius to return to his bishopric at Alexandria. He obeyed this command, and a public rejoicing testified the feelings of the inhabitants on his arrival again amongst them.

His persecution did not cease here, for on the death of Constans, his old enemies, the Arians, fanned the embers of their malice, and accused him of stirring up contention in Egypt and Lybia. This charge was willingly listened to by the emperor, Constantius, and he abolished the decrees of the Council of *Sardica*, and commanded all those bishops who had been recently restored by that council, to quit their sees, and be forthwith deprived of them. Our Athanasius was of the number, who was not only ordered to be deprived of his living, but to be slain by the sword. The emperor sent five thousand soldiers to surround the Church where he was, and by night, seize upon the good bishop. But he escaped in a wonderful manner, by slipping away unperceived amongst the crowd, and taking his flight to the desert of Lybia. He took up his abode there until the death of Constantius, which was about ten years afterwards.

On Julian, the apostate, succeeding to the empire, after the death of Constantius, he restored the exiled bishops to their respective sees. Athanasius of course included. But he had not been long at Alexandria, when the magicians set up a loud cry against him, that they could do nothing in their art, on account of the influence of Athanasius. The

foolish emperor hearkened to this accusation, and commanded him to be banished and slain. He took ship and fled, amidst the tears of the people of Alexandria, whom he cheered up by remarking that his present troubles were only like a passing cloud, which would soon disappear. He sailed up the river Nile, and made his escape into the desert, where he remained till the death of Julian, who was killed in a battle with the Persians, after a short reign of one year and eight months.

A good and pious prince, called Jovinianus, was chosen by the army to be emperor, and on his accession to power he immediately restored all the orthodox bishops from their captivity. He paid a marked attention to Athanasius, whose abilities, virtues, and firmness of mind under persecution, he highly revered. This emperor only reigned eight months.

But the troubles of Athanasius were not at an end. Two brothers, Valentinian and Valens, divided the kingdom between them; the former had the western, and the latter the eastern part of it. Valens favoured the Arian faction, who took advantage of this, and again directed their hostility against the bishop of Alexandria. They sent an officer to forcibly expel him from his see. He fled and took shelter for four months under his father's monument; but the popular feeling grew so ardent in his favour that the Emperor Valens did not like to risk an opposition to it; so Athanasius was quietly

restored again to his bishopric, where he was allowed to end his days in peace and comfort amongst his people.

The following were his works :—

Oratio Contra Gentes.
Oratio de Incarnatione Verbi.
Contra Arianos Disputationes seu Orationes, V.
In Illud Dictum ; Omnia tradita sunt mihi a Patre, &c.
Ad Adelphium Episc. Contr. Arianos Epistola.
Epistola ad Maximum Philosophum de Divinitate Christi.
Epistola ad Serapionem adv. eos, qui dicunt filium creaturam esse.
——— ad eund. adv. eos, qui dicunt Spiritum S. esse creaturam.
Expositio Fidei.
Responsum ad Liberii Epistolam, cum Epistola Liberii.
Epistola ad Jovianum de Fide.
Epistola de Synodi Nicæn Contra Hæresim Arianam decretis.
Epistola de Sententia Dionysii Alexand. adv. Arianos.
Ad Fratres Orthodoxos Epist. Catholica.
Refutatio Hypocriseos Meletii, Eusebii, et Pauli Samosat. *περὶ τοῦ ὁμοουσίου.*
Epistola ad Antiochenos.
Epistola ad Epictetum Episc. Corinth. adv. Hæreticos.
De Incarnatione Verbi Dei adv. Paulum Samosat.
De humana natura Suscepta, et Contra Arianos.
De Incarnatione Domini Contra Apolloninarium.
Oratio de adventu Christi adv. eundem.
Oratio Contra gregales Sabellii.
Oratio, quod unus sit Christus.
Epist. ad Serapionem de morte Arii.
Apologia ad Imperatorem Constantium.
Apologia de fuga sua.
Apologia II.
Epistola ad Omnes ubique Solitariam Vitam agentes.
Populi Alexandrini protestatii.
Epistola de Synodis Arimini et Seleuciæ.
Epist. ad Africanos adv. Arianos.
Epist. ad omnes ubique Orthodoxos.
Epist. ad Joannem et Antiochum.

Epist. ad Palladium.
Epistola ad Dracontium.
Ad Marcellinum de interpretatione, (Seu Titulis) Psalmorum.
De Sabbatis et Circumcisione.
In illud, Quicunque dixerit verbum contra filium, &c.
In illud, Profecti in Pagum, &c.
De Virginitate.
Homilia de Semente.
Oratio Contra Omnes Hæreses.
Oratio in Assumptionem Domini.
Oratio de Melchisedech.
Epist. ad Serapionem de Spiritu S.
Ad eund, de Spiritu S. Epist. altera.
Contra Arianos Λόγος σύντομος.
Libellus precum, seu colloquia varia Arianorum cum Joviano Imper. Antioch. habita.
De Incarnatione Verbi Dei.
Responsum ad Epistolam Joviani, cum Imperatoris Epist.
Epist. ad Ammon Monachum.
Epistolæ XXXIX^{mo}. Festalis Fragmentum.
Epistola ad Rufinianum.
Luciferum Calaritanum Epist. duæ. Lat.
Fragmenta Commentariorum in Psalmos.

DOUBTFUL.

Synopsis S. Scripturæ.
Testimonia ex S. Scriptura, de Communi essentia Patris, Filii, et Spiritus S.
Sermo in Passionem et crucem Domini.
Vita D. Antonii, prout extat hodie.

SUPPOSITITIOUS.

Disputatio contra Arium in Synodo Nicæna.
De Sanctissima Deipara Virgine.
Symbolum Athanasii.
Tractatus de Definitionibus.
De S. Trinitate Dialogi V.
Dialogus inter Orthodoxum et Macedonianum, Continens XX. Capitula.
Quæstiones CXXXV. ad Antiochum.
Dicta et Interpretationes parabolarum Evangelii, Quæst. CXXXIII.
Questiones aliæ XX.
Disputationes cum Ario Laodiceæ habitæ. Lat.
De unita Deitate Trinitatis ad Theophilum, Lib. VII. Lat.
Ad Monachos exhortatio. Lat.
Epistola ad Marcum Papam, cum Rescripto Marci. Lat.
De passione imaginis D. N. I. Christi Crucifixa in Beryto.
Declaratio Levetici.
Homiliæ VII. ab Holstenio Latine Editæ.

Expositiones II. de Incarnatione verbi. ext. Lat. in Biblioth. Pp. Tom. XI. p. 3.
Orationes IV. in Anchiurio Gr. l. a Combef. edit. Tom. I.
S. Syncleticæ vita. Lat. ap. Bolland. ad Januar. V.

NOT EXTANT.

Commentarii in Ecclesiasten.
Comment. in Cantica Canticorum.
Contra Valentem et Ursacium Lib. Unus.
Epistolæ ἑορταστικαὶ.
Epistolæ aliæ plures.

ST. HILARY.

BISHOP OF POICTIERS.

St. Hilary was born in France. Of his parents nothing is known with certainty. In the early part of his life he applied himself to the study of the law, but was not successful in this profession, and, in consequence, he quited it for other pursuits. It is related of him that he was wandering undetermined as to his course of life, when passing a certain well, he observed many of the stones around it much worn and hollowed out by the frequent rubbing of the rope upon them, by which the water was raised to the surface. This excited a train of thought within him, and he expressed himself thus: "If this cord, that is much softer, hath by frequency of fretting made this hard stone hollow, then surely may I also, by continuance of time, both profit and perfect, or accomplish my desire." After this he again betook himself to the schools, and ultimately became a distinguished scholar.

Up to this period he appears to have been a heathen philosopher, but falling accidentally upon the

books of Moses, this gave a new bent to his mind, and furnished him with an altogether new set of principles and rules of action. He perused the sacred writings with great diligence and care; and though advanced in years when this took place, the fruit ripened with great quickness, and he became an eminent pillar of the Christian Church.

From his extensive acquirements and acknowledged worth, he was soon elevated by his countrymen into public distinction. They made him bishop of Poictiers, a considerable city in France. When the persecution was raised against a certain class of the Christians by Constantius, many of the bishops were exiled for rigidly adhering to the orthodox creed. St. Hilary took an active part in the affairs of the Church at this time. He and some more of the neighbouring prelates congregated together, with a view of affording support and encouragement to each other in the time of trouble; and they made several decrees, by which the Arian part of their brethren were cut off from all intercourse whatever; and if any one had Christian fellowship with them, he was to be considered as a heretic, and excommunicated forthwith. This excited the wrath and indignation of several of the Arian party, who worked upon the mind and feelings of Constantius so artfully as to allure him to call synods at the cities of Byterris and Arles, to which the orthodox bishops were requested to come and make a full statement of their case. St. Hilary

attended, and very successfully combated the opinions and doctrines of the Arians; but through the cunning and arts of his enemies he was banished into Phrygia in the east, where he remained for nearly three whole years.

In the fourth year of his banishment the emperor commanded a synod of the eastern bishops to be assembled at the city of Seleucia, at which St. Hilary was compelled, under a general order given to all the exiled bishops, to attend. He was received with great apparent consideration and respect. After a certain time had been spent in discussion as to the general principles of the Christian system, Hilary was asked what were the leading articles of faith amongst the French Churches? The bishop endeavoured to convince the assembly that these articles were founded on the decisions of the council of Nice. This declaration seemed to turn the scale in his favour. A sort of compromise was attempted at this synod, but St. Hilary defeated it by his firmness and zeal. He appealed personally to the emperor, who at length ordered him to go to his bishopric in France again, and not disturb the eastern part of the Church any more.

When he arrived at his own home, he manifested the greatest zeal in endeavouring to reclaim those bishops who had gone astray in the western Church after the heresies of Arius. To promote this object several synods were summoned in France, at which St. Hilary presided; and it is said was eminently

conspicuous in reclaiming those who had wandered from the true fold.

St. Hilary was now far advanced in life, and felt the infirmities of years fast approaching. He fell sick rather suddenly, and in the sixth year after his banishment he departed this life, and his remains were buried in his own Church.

He left several writings on religious topics, part of which are still extant, and are enumerated as follows:—

GENUINE.

De Trinitate, Lib. XII.
Adversus Constantium vita functum, Liber.
Ad eundem, Liber.
Adversus Arianos et Auxentium, Lib. cui subjungitur Auxentii ad Imp. Epistola.
De Synodis adv. Arianos.
Fragmenta ex Opere Historico de Synodis, Lib. II.
Commentarii in Evangelium, S. Matt.
Commentarii in Psalmos.

SPURIOUS.

Epistola ad Augustinum.
——— alia ad eundem.
Carmen in Genesim.
Epistola ad Abram filiam.
Liber de Patris et Filii unitate, et alter de essentia Patris et Filii, sonat Centones ex lib. de Trinitate Consuti.

NOT EXTANT.

Tractatus in Job.
Comm. in Cantica Canticorum.
Historia Ariminensis et Seluciensis Synod. adv. Valent. et Ursac.
Adv. Salustium præfectum, seu Dioscurum Medicum.
Liber Hymnorum.
Liber Mysteriorum.
Epistolæ plures.

ST. BASIL,

BISHOP OF CÆSAREA IN CAPPADOCIA.

St. Basil, (called by way of eminence for his extensive learning, the *great*,) was by birth a Cappadocian, and the offspring of religious and respectable parents. At an early period of his life he gave decided evidences of a quick and powerful mind; and his father, who took upon himself the task of his tuition, spared no pains to cultivate it in the best manner. After his domestic education had been in some measure finished, St. Basil betook himself to travelling, with the laudable view of improving his mind, and fitting him for the active duties of life. He went first to Antioch, and then to Cæsarea in Palestine, where he attended the different schools of learning and philosophy, in which he made such wonderful progress, as to excite the attention, and obtain the countenance and approbation, of the most pious and learned men of his day. From these well known seats of learning he went to Constantinople, which had just then been made an imperial city, and placed himself under the care

of the most celebrated masters in rhetoric and oratory. After he had gone through the regular course here, he went to Athens, which was then in very high repute for its learning and philosophy of all kinds.

After having seen everything in this renowned city worthy of notice, and gone the round of its academical learning, he set out again on his travels, and visited Egypt, Palestine and Mesopotamia.

The emperor Julian, hearing of St. Basil's great talents and acquirements, invited him to his court, and kindly promised to make him comfortable, and promote his views in any way that he approved of. But St. Basil refused the offer. This appears to have irritated the despotic ruler; for he sent an answer back to the saint, demanding him to transmit without delay, the sum of one thousand pounds weight of gold towards the Persian expedition. St. Basil replied, that he had it not in his power to send the emperor this sum; that he was only a poor indigent scholar; that he had scarcely provision from day to day; and a crust of bread, washed down with a little sour vapid wine, constituted his ordinary food.

St. Basil at length formally entered into the Christian Church, by filling the office of deacon. In the year 359, he went again to Constantinople, but soon returned to his native city of Cæsarea. Here there happened to arise a contention amongst the people, on account of the irregular manner in

which a bishop had been chosen for the city; and St. Basil finding it unpleasant to act under these circumstances, resolved to leave, and withdraw himself for a season into the wilderness, where he could lead a quiet and contemplative life, and hold intimate communion with those devout and holy men, who at this period very generally adopted the Asiatic mode of living apart from the world. The place selected for his retirement was pleasant and romantic in a high degree. It was in a mountainous district, on the banks of the river Iris, in Armenia. His retreat was clothed with wood and verdure, and watered with the cool and limpid stream which ran through it. From the side of the mountain where he had fixed his cell, he enjoyed a most delightful prospect down the valley beneath, in which the river winded its way in beautiful meanderings. In fact the place became so enticing, that many persons came into the vicinity, to follow the same retired mode of life. Religious societies were formed from these solitary materials, and they spent their time in singing of psalms, fervent prayer, and reading and expounding the Scriptures.

After spending some time in these delightful solitudes, he was invited in very urgent terms to come back to Cæsarea, where the contentions of the Church were becoming every day more and more disastrous. Upon duly reflecting on this state of things, he determined to return again into active life, and to make himself useful in the ecclesiastical

affairs of the Church. He gained the good opinion of the people of the city, who daily witnessed his kind and philanthropic efforts to relieve distress, and to promote, as far as in him lay, both the temporal and spiritual interests of those around him.

On the death of Eusebius, bishop of Cæsarea, it was a matter of deep concern, with the orthodox party, who should be appointed as his successor. A great effort was immediately made to induce St. Basil to fill the vacant see; but the Arians mustered strong, and made every exertion to gain the ascendancy on this occasion. However, by strenuous exertions on the part of St. Basil's friends, they ultimately succeeded in placing him in the see of Cæsarea, in the year 370. This event was hailed as a great triumph by the orthodox party, and had no small influence on the general interests of the Church, throughout that part of the world.

He had not, however, been long seated in his bishopric, when the Arians raised a storm about him; and did everything they could to render him unhappy and miserable. But he put a bold front to the whole party, and succeeded in showing the hypocrisy and heresy that characterized these disturbers of the peace of the Christian world.

When the troubles had subsided, he set himself with much earnestness to the reformation of his diocese. The principles and usages connected with the ordination of ministers, were especial objects of his inquiry; and here he made many excellent altera-

tions. He also joined Eusebius and twenty-nine other prelates, in a letter to the people of Antioch, in which the calamities, divisions, heartburnings, and persecutions of this department of the Church were vividly depicted, and in which the most tender solicitude for the true interests of the faith was manifested. This epistle produced a great effect at the time upon the whole Christian community.

Shortly after this he received a command from the emperor to visit the Churches of Armenia, and to fill up the sees that had become vacant, through death, flight, or banishment. Theodotus, bishop of Nicopolis, was joined in the commission. In the discharge of this public duty, St. Basil came in contact with one *Eustathius*, bishop of Sebostea, a violent Arian, and a man of a boisterous temper. A quarrel was the consequence. After much acrimony and contention, the parties were reconciled, and Eustathius confessed his errors, and summed up his recantation with the following statement. "*I, Eustathius, having read the above declaration to thee, St. Basil, do acknowledge it to be true, and consent to it; and have subscribed to it, together with as many of my brethren as are now with me, Fronto, Severus, and several others of my clergy.*"

After nine years' discharge of his duties as bishop, he felt the approaches of age and infirmity. He evinced great solicitude about the appointment of a proper person to succeed him in his important office. He soon fell into a weak state, which obliged

him to keep his bed. The whole city felt a deep sympathy in his illness, and flocked to his dwelling, making earnest inquiries respecting him. He summoned all his strength, exhorted those about him to persue a life of piety and godliness, gently laid back his head ejaculating the words "*into thy hands I commend my spirit;*" and immediately breathed his last.

His exact age is not known. It is generally believed that he lived near fourscore years. His funeral was conducted with pomp and solemnity.

A number of writings were left by him; and some of them of a valuable nature.

The following Homily of St. Basil on the Forty Martyrs we have extracted from *Six Discourses by the most Eloquent Fathers of the Church*, translated from the Greek by Hugh Stuart Boyd:—

ST. BASIL'S HOMILY ON THE FORTY MARTYRS.

Can a genuine lover of the Martyrs, ever feel satiety in the commemoration of the Martyrs; especially when he considereth that the praise of a fellow mortal, evidenceth our love unto the common Lord? It is manifest, that he who admireth the great, and worthy, if similar occasions shall arrive, will not be wanting in emulation. Surely, then, thou shouldst account as blessed, him who hath nobly acted the martyr's part; that so in thine heart thou mayst become a martyr; without persecution, without the scourge, without the fire; and

mayst be crowned with similar rewards. Lo! it is proposed to us to magnify not one alone, nor two; nor is their glorious number circumscribed e'en by ten. Here are forty, who having, as it were, one soul presiding in many bodies, united and symphonious in faith, displayed one fortitude in braving ills, and one determination in religion's cause. They all were consentaneous: equal in their purpose; equal in their conflict: wherefore they are accounted worthy of equal wreaths. Oh! what discourse can reach the altitude of their desert? E'en forty tongues would be insufficient to hymn the valour of so many chieftains. If but one hero were the theme of my admiration, that one would vanquish my ineffectual and baffled eloquence; how much more, a company so great! Behold an embattled phalanx; a host whom no army can encounter: equally unconquerable in fight, and unapproachable in praise.

Come now; let us lead them into the midst of the arena, and from them deduce a common benefit; displaying unto all as in a picture, their pre-eminent achievements. Since both the limner and rhetorician often illustrate noble deeds of war; the one delineating them on a tablet, the other dignifying them by a discourse; and both awaken many to bold emprise; (for what the orator's narration presenteth to the ear, the silent eloquence of painting proclaimeth to the eye;) I also will recal to the hearer's memory the virtues of the men; and exhi-

biting as it were their exploits, will rouse to emulation the grand in soul, the assimilate in disposition. To excite the assembled people unto virtue—this is the genuine encomium of a martyr. The praises of a saint endure not to obey the laws of human panegyric; for when worldly men pronounce an encomium, they derive from terrestrial objects the sources of their commendation. But unto those who have crucified the world, how can any of its dross become the material of praise?

The martyrs who I am about to celebrate were not of one, but of divers regions. What then? Shall I say they were without a country, or that they were citizens of the world? For as in a general contribution to an entertainment, that which is provided by each, becometh the property of all; so also with respect to these blessed men, the country of each becometh the land of all: they all proceed from each single region, exchanging with each other their native clime.——But wherefore should we inquire what was their country upon earth, when we may consider the region they now inhabit; may consider what that region is? The city of the Lord, "whose artificer and architect is God;" the heavenly Jerusalem; the mother of Paul, and of those who resemble Paul; this is the city of the martyrs! On earth, they were of divers families; but now, are they comprehended in one great family. God is their common parent, and they all are brethren; unbegotten by human geniture, but become brethren

through the adoption of the Spirit. They are attuned in sweetest unison; blent by love in the symphony of the heart; a choir already formed; a mighty accession unto those, who, from the world's creation, have glorified the Lord; not singly added to that celestial company, but at once translated!

And what the manner of their translation?—— Being of lofty stature, in the bloom of youth, and pre-eminent in strength; and in all these things surpassing their companions, they were appointed for active service, in the army. Through their military skill, and consummate bravery, they were soon advanced by the king to the highest honours; and on account of their virtue, were celebrated by all. But when that unholy and God-adjuring edict was proclaimed, commanding that men should not confess Christ, or, confessing him, should be exposed to dangers; when every mode of punishment was threatened, and the minds of the nefarious judges, glowing with no common wrath, blazed high against the righteous; when the subtle web of stratagem was woven for their entanglement; when the varieties of torture were studied as a science; when they who administered them became inexorable, and the fire was prepared, and the falchion was sharpened, and the cross was rooted in the earth; when the pit, and the wheel, and the scourge were publicly displayed; when some fled, some yielded, and some were wavering; when some trembled at the bare threats, before they experienced aught of suffering;

when some, having approached near to those dread tortures, were seized with giddiness; and others, who had entered on the conflict, being unable to reach the termination of their toil, despaired in the midst of the combat, and like mariners in a storm, casting overboard whatever is moveable, renounced the little patience they possessed; then, these unconquered, and illustrious warriors of Christ, advanced into the midst: and when the ruler displayed the imperial edict, and demanded their obedience, with unrestrained voice, confidently and courageously; fearless alike of what they beheld, and of what was threatened, they cried aloud that they were Christians. Oh! how blessed were the lips which pronounced that holy word. Hallowed was the breeze that wafted it: the angels hearing it, awoke the hymn of gratulation: Satan and his demons were thrilled with anguish; and God inscribed it in the heavens!——Each, therefore, standing in the midst, exclaimed, I am a Christian! And as in the stadium, those who have stripped themselves for the combat, pronounce their own names, at the moment they reach the scene of their contention; casting off their earthly appellations, they designated themselves by the name of their common Saviour and Lord. This did they all successively. Thus they had one common name; for all other titles were absorbed in that single word, a Christian!

But how did the governor then act? Being both crafty and severe, he essayed, partly by flattery, to

persuade them, and partly, by threatenings, to shake their purpose. He first endeavours, with the sweet blandishments of honied words, to enchant their souls, and to unnerve their piety. Abandon not your youth, nor exchange this delicious life for an untimely death. It would be indeed preposterous, if they who had so eminently distinguished themselves in war, should die the death of malefactors. He then promised that wealth should be bestowed upon them; and that various dignities should be distributed among them. He besieged them with ten thousand arts. Finding himself baffled in this attempt, he has recourse to another device; and lays before them the alternative of dreadful scourging, the enduring irremediable pain, and lastly, death itself. Thus he threatened; but what the language of the martyrs?——O thou that warrest against Heaven! and thinkest thou to allure me, with thy petty gifts, to apostatize from the living God, and serve unholy demons? Canst thou give me an equivalent to that of which thou wouldst bereave me? I abhor that gift, which entaileth loss. I abjure that honour, which is the parent of disgrace. Thou offerest me wealth, which passeth away; glory, whose blossoms fall. Thou wouldst make me distinguished by an apparent monarch; but wouldst alienate me from him, who is indeed a Sovereign! Wherefore, in thy poor and grovelling conceptions, dost thou offer me a handful of worldly good? I contemn thy world.

The aspectable universe were incommensurate to the object of mine aspiration. Dost thou behold yon heaven? In beauty how majestical! how infinite in extent! Dost thou behold this earth and the wonders that adorn it? Yet, nothing e'en of these, is equipollent to the blessedness of the just. For these things are transient; but what I long for, that endureth: I desire one only gift; a wreath of righteousness: I tremble and pant for one only glory; the glory of the celestial kingdom. Mine ambition hath respect to supernal honour: I fear alone the punishment of hell. That is the only fire I dread. The fire which thou threatenest is, as I am, a servant of God: it can reverence those who despise idols. The strokes by thee inflicted, I regard as those of children: for thou canst wound the body only; which, the longer it endureth torment, will be enwreathed with a more refulgent glory. Should it quickly be destroyed, it will be freed from judges so harsh and cruel; from you, who, having dominion over our bodies, strive to enslave our souls; from you, who, if we do not prefer you to our God, complain that ye have experienced the last of injuries, and spread before us these fearful chastisements, accounting piety our crime. But not with men, abject, and easily affrighted; not with men clinging to life, will ye have to deal. Lo! we are prepared, for the love of Jesus, to be stretched on the wheel; to be tortured on the rack; yea, to be burnt to ashes.

When the proud barbarian heard these words, unable to contain himself, and burning with excess of fury, he considered what kind of torture he should choose, as tending at once to make their sufferings protracted, and their death agonizing. At length he devised a method; and mark how cruel the device! Considering the nature of the climate, that it was frigid, and the season of the year, that it was winter; waiting until night, when the cold was most intense, especially as the northern wind then blew, he commanded that they should be stripped naked, and being exposed to the inclement air, in the midst of the city, should in that manner die. Ye who have experienced the extreme cold of winter, know how intolerable is this kind of agony. For it is impossible to describe it unto any, except those who have previously known it from actual suffering. When the body is exposed to cold, in the first instance, it becomes livid through the stagnation of the blood. In the next place, it is agitated and convulsed; the teeth striking against each other, the sinews being contracted, and the whole mass involuntarily drawn together. Then, a thrilling pain, an anguish indescribable, penetrating the marrow, causeth a sensation too dreadful to be borne. At last, the extremities, burnt as it were by fire, drop off; for the warmth being driven from the ends of the body, and rushing to the centre, leaveth dead the parts whence

it retreateth, and agonizeth the part in which it is compressed. Thus death cometh slowly on.

Therefore they were doomed to pass the night in the open air; at a time when the lake, around which was built the city where they were to sustain their conflict, was like a race-course. So completely was it congealed, such a plain of ice was formed, that the inhabitants were enabled to pass over it in security. The rivers perennially flowing, being now imprisoned in icy fetters, poured forth their streams no more; the gently-yielding water became inflexible as stone; and the desolating blast urged on whatever had life, to the region of death.

When they heard the decree pronounced, (and here observe their undaunted resolution;) casting off their last raiment, they went forward to a frozen death. Shouting to one another, as in the capture of spoils, they exclaimed; And think ye, that we are laying aside our garments? Are we not rather casting off "the ancient Adam, who hath become corrupt through insidious desires?" We bless and magnify thee, O Lord; because, together with our vestment, we cast off our sin. Since through the serpent we put on clothing; through Christ let us put it off! Let us not cling to that which we have inherited by the loss of Paradise. Even our Lord was stripped! Should a slave complain, if he experience his master's fate? Nay, we ourselves are they who stripped the Lord.

—That deed the soldiers dared; for they tore off, and divided, his garments. Let us then, by our deed, expunge the accusation recorded against us. Bitter is the cold; but Paradise is sweet: painful the freezing death, but delectable the enjoyment: let us wait a little season, and we shall be warmed in the bosom of the Patriarch: let us exchange one night for a whole eternity! Let our feet be burnt off by the parching frost, that they may move for ever in the dance angelical: let our hands fall from us, that they may be freely raised in adoration of their God. How many of our compeers have fallen in the front of the battle, testifying their allegiance to a mortal sovereign! And we, whose faith reposeth on the King immortal, shall not we, for that faith, renounce our life? How many have died the death of criminals, convicted of acts nefarious! And shall not we consent to die, in the cause of righteousness? Let us not shrink back, O fellow-warriors! Let us not "yield to Satan." Our bodies are only flesh: let us not spare them. And since it behoveth us to die; let us so die, that we may live. Let us be sacrificed before thee, O Lord; and being made an offering through our freezing death, may we be received, "a living sacrifice, well pleasing" unto thee! It is a new oblation, an unheard-of holocaust; consumed not by fire, but by cold.

Calling to each other, and giving these encouraging monitions; standing as an advanced post in time of war, bearing with fortitude their sufferings;

rejoicing in the object of their hopes; contemning the machinations of their enemy, they spent the night. One prayer was breathed by all. Forty in number have we come unto the stadium: let the whole number, O Lord, be crowned. Let not one individual be lost. Glorious was he, whom thou didst ennoble by a fast of forty days; through whom the Divine legislation entered into the world. Seeking God, and fasting forty days, Elijah obtained the desired vision.—Such was the prayer they offered. At length one of the number, yielding to the greatness of his sufferings, left his station, and departed from them; implanting in their holy bosoms, a sorrow inexpressible. The Lord, however, permitted not their aspiration to ascend in vain; for the officer who was employed to guard the martyrs, and was warming himself at a neighbouring gymnasium, watched for every thing which might happen, being ready to receive any of the soldiers, should they quit their place. A bath had been prepared near at hand, proclaiming an immediate aid unto those who might change their purpose. For their enemies had artfully selected as the scene of their contestation, a spot, in which the readiness of the succour might unnerve the resolution of the combatants. This very circumstance threw a brighter lustre on the fortitude of the martyrs; for he is not the truly brave who sustaineth what he is compelled to bear, but he who, when an abundant enjoyment is presented, persevereth in enduring pain. But while the martyrs were con-

tinuing their warfare, and the guard was anxiously observing them, he beheld a strange and wondrous spectacle. He saw a company of angels descending from the skies, and distributing gifts among the soldiers; gifts, whose effulgent glory proclaimed the Almighty giver. He saw them enriching all the others with that most regal bounty; but leaving one unhonoured with a gift, as unworthy of aught celestial; who immediately after, shrinking from the conflict, deserted to the foe. It was a piteous spectacle to the righteous: a warrior flying! a conqueror subdued! a sheep of Christ, ensnared by wolves! and what rendered it yet more piteous was this; that while he lost the future world, he enjoyed not the present; for as soon as his flesh experienced the warmth, it was dissolved; and thus a lover of life perished, having sinned in vain.

Meanwhile, the officer, when he perceived him turning aside from his companions, and running to the bath, occupied his place. Casting off his garments, he commingled himself with the naked, and uttered forth that word which they had pronounced; I am a Christian! And thrilling them with the suddenness of his conversion, he both filled up the number, and assuaged their grief for him who had been unnerved. Ye may compare him to soldiers in a battalion, who when a man in the foremost rank hath fallen, immediately fill up the phalanx; that their embattled front may not be broken, through him who is overthrown.—Such was his

conduct. He beheld a celestial prodigy: he understood the truth: he fled for refuge to his Lord: he was numbered with the martyrs: he renewed the history of the disciples; for Judas departed, and Mathias succeeded to his place: he became an emulator of Paul; a persecutor yesterday; and to-day, a herald of the Gospel! He also received his calling from above; "not from man, nor by man." He also believed on the name of our Lord Jesus Christ; and was baptized unto him, not by another's hand, but by native faith; not in water, but in his own blood!

When the day had begun to dawn, their bodies, yet breathing, were committed to the flames; and after they were burnt, their ashes were scattered on the river. Thus, in their mighty conflict, they past through all the elements of nature. They combated on earth; they were exposed to air; they were consumed by fire; and water received their relics. It is theirs to exclaim "We have passed through fire and water; and thou hast led us forth, unto refreshment."—These be they, who encircling our land, like a chain of connected towers, protect it from invasion by the foe: who confine not themselves to a single country; but even now are welcomed in many regions, and become the ornament of many climes.

Behold a blessing whose fountains are abundant, a gift which cannot be consumed; a refuge prepared for Christians; a church of martyrs; an

army of standard-bearers; a chorus, chaunting the praises of their God! What toils, what labours wouldst thou undergo, couldst thou find but one who might intercede for thee! Lo, here are forty, pouring forth the prayer symphonious! "Where two or three are gathered together in the name of Jesus, he is present in the midst." Oh! where forty are assembled, who can doubt the presence of their God? The wretch, bowed down with anguish, fleeth to the forty martyrs! the man, whose heart is gladdened, applieth unto them: the one, that his affliction may be removed; and the other, that his happier fortune may be preserved. Behold yon righteous woman, breathing a supplication for her children's welfare; for the return of her husband, if he be absent; for his restitution to health, if he be diseased. With those of the martyrs, be your petitions offered. Emulate, ye young, your equals in age: ye fathers, pray that ye may become the parents of sons like these: ye mothers, study the example of a mother the most illustrious! The mother of one of these blessed saints, perceiving that the others had already sunk in an icy death, but that her own son yet breathed, through his native vigour, and fortitude in suffering; the lictors having left him, as being still able to change his purpose; herself raised, and placed him in the vehicle, in which the rest, promiscuously heaped, were being carried to the fire. Truly, she was the mother of a martyr; for she dropped not an ignoble tear, nor

uttered aught that was mean, aught unworthy of a moment so sublime. Depart, my son, on thine enviable way. Go with thine equals in age; with thy loved companions: forsake not thou, such fellowship: appear not later than the rest, at the throne of God.——Truly, he was the noble scion of a noble tree! This transcendant woman shewed, that she had reared her son, with precepts of piety, more than with human nourishment: and he, thus reared, was thus sent forward by his holy mother; while Satan departed, o'erwhelmed with shame. Having roused universal nature to combat with the martyrs, he found all nature conquered by their own unconquered hardiment: a chilling climate; an inclement season; a night tempestuous, and nakedness of body.

O hallowed chorus! O sacred order! O indissoluble band! Ye common guardians of the human race; ye kind partakers of our cares; ye favourers of our petitions; ye powerful ambassadors; ye stars of the world; ye flowers of the churches! you the earth hath not buried in its bosom; but the Heavens have received: unto you have been opened the gates of Paradise.——Behold a spectacle to be admired by angels, and archangels; venerated by patriarchs, by prophets, by the just: men, in the very flower of their youth, contemning life, and loving God, above their parents, above their children! E'en in that season when existence doth most enchant, they spurned a temporary being, that

in their own bodies, they might glorify the Lord. Being "made a spectacle to the world, to angels, and to men;" they invigorate the feeble; they upraise the fallen; they confirm the wavering; they redouble the ardour of the Saints. Having together reared one standard in religion's cause, they are together crowned with one wreath of righteousness, through Jesus Christ our Lord; unto whom are due, glory and authority for ever. Amen.

The following are the works of St. Basil:—

GENUINE.

Homiliæ IX. in Hexæmeron.
In Psalmos Homiliæ XIII.
Hom. XXXI. varii argumenti.
De baptismo Lib. II.
De vera Virginitatead Letoium Melitens.
Commentarii in XVI. priori Isaiæ capita.
Adversus Eunomium, Lib. V.
Ad Amphilochium de Spiritu Sancto.
Sermo de Abdicatione rerum.
De vera ac pia Fide.
Proemium Ethicorum de judicio Dei.
Ethica, seu Moralia.
Ascetica, seu de Institut. Monach Serm. II.
Regulæ fusius disputatæ.
Regulæ breviores.
Constitutiones Monasticæ.
Epistola ad Chilonem Anachoretam.
Ad Monachum lapsum, et Virgin. laps. Epist. III.
Ad Amphilochium Epistolæ Canonicæ, III.
Epistolæ aliæ CCCCXXVIII.
Liturgia, sed interpolata.
Conciones Morales XXIV. ex Basilii libris. Per Simeonem Logothetam selectæ.

SUPPOSITITIOUS.

Hom. X. et XI. in Hexæmeron.
De Grammatica exercitatione Libellus (revera Moschopuli.)
De Consolatione in adversis. Lat.
De laudibus eremi, seu vitæ solitariæ (fragmentum ex oper. Petri Damiani.)
Admonitio ad filium Spiritualem. Lat.
Precatio cum sacris operaretur.
Fragmentum Epistolæ ad Julianum Imp.

ST. GREGORY OF NAZIANZUM,

BISHOP OF CONSTANTINOPLE.

St. Gregory was born at *Arianzum*, a small village in Cappadocia. His parents were persons of rank and character. His father, is said to have cherished a peculiar system of religion, being a compound of Judaism and Heathenism. This circumstance operated very injuriously on his worldly prospects; for his parents were so deeply offended at his bigoted attachment to this strange medley of theology, that they cut him off from the inheritance of the family estate. Time, however, produced a great change in his views. He gradually renounced his opinions; and finally adopted the Christian doctrine, in all its truth and fulness. Indeed he lived to enter the Church, take an active part in its discipline, and was thought worthy of being appointed to fill the bishop's see of *Nazianzum*.

St. Gregory, the subject of this memoir, was educated with the greatest possible care, both as to religious instruction and general learning. Being naturally of a sedate and serious turn of mind, he

St Gregory of Nazianzen

slighted the ordinary sport and pastimes of youth, and devoted the whole of his time to mental cultivation. He was sent to Cæsarea, and there, was under the best teachers of philosophy and theology. He studied rhetoric with extraordinary assiduity. Leaving Cæsarea, he went to Alexandria, there to acquire a knowledge of the most approved systems of learning. His progress was considerable; and he soon illustrated to his friends that he was destined to prove a shining light in the world.

He was anxious to visit Athens, to which city he set out, but was overtaken by a violent storm at sea, and nearly lost. He arrived at last at this eminent seat of learning, where he met with *St. Basil*, with whom he entered into a cordial friendship. He and St. Basil dwelt together in the same house, eat at the same table, pursued the same studies, and entered into the same amusements and recreations. Theirs was in fact a bond of friendship and mutual esteem, the most disinterested and honourable.

After St. Basil had quitted the University at Athens, St. Gregory was prevailed upon, at the earnest request of the students, to remain and give them a course of lectures on rhetoric. These academical discourses were of a very erudite and eloquent description, and extended his fame to almost every city where learning and talent were cherished and respected. On leaving Athens, he repaired to

Constantinople, where he was ordained a presbyter by his father. He had not, however, been long initiated into this office, when a rumour was circulated that he was not of orthodox faith, as to the divine nature of our Saviour; and as this surmise took a firm hold of the public mind, St. Gregory found it necessary, in order to remove every vestige of suspicion, to give a full and satisfactory declaration of his real sentiments on the point in question. This re-instated him in the good opinion of the people, and had such a lively effect upon his own temper, as to induce him to deliver an oration on the circumstance, in which he depicted, in moving and eloquent terms, the benefits of peace, and the miseries and evils which inevitably result at all times from divisions and angry controversies in the Christian Church.

Julian, (commonly called the Apostate,) was now emperor of the Roman states, and was zealously labouring, by subtle and indirect means, to subvert the Christian religion, and to introduce a refined system of heathenism in its stead. In order to counteract the designs of the emperor, St. Gregory, in conjunction with several other learned and ingenious men, wrote numerous books and poems, which had the happy effect of supporting the Christian faith, and at the same time filling the breast of Julian with the most acute feelings of chagrin and mortified pride. These labours tended

greatly to establish the paramount fame and influence of St. Gregory, and to make him a distinguished ornament in the Christian commonwealth.

But these copious and intoxicating draughts of public approbation, did not lead him astray from the paths of virtue and self-denial. He was naturally disposed to inward contemplation and retirement; and at length his attachment for seclusion became so strong, that he withdrew altogether from the intercourse with the world at large, and subjected himself to the most rigid system of abstinence and corporeal discipline. "He lay upon the ground, fed sparingly upon the meanest diet, wore nothing but what was coarse; he watched, wept, and fasted; worked hard all day, and fared hard at night, which he spent many times in singing hymns and contemplations; so far from yielding to the courtship of any pleasure, that he suffered it not so much as to address itself to his thoughts. Nor was he so entirely taken up in these austere mortifications as wholly to neglect his studies, which he daily improved, especially that of the holy Scriptures, which the oftener he read, the better he liked, so that in a short time he began to disrelish those profane authors, which before time had stolen away so many hours, and entertained with so much delight."

St. Gregory did not, however, long enjoy this seclusion from the world. His father was now becoming aged and infirm, and no longer able to

discharge his public duties in a satisfactory manner. He, therefore, earnestly entreated his son's return to active life ; both with a view of relieving him personally from an onerous show of religious duties, now too burdensome for his strength ; and also from a conviction that the interests of the Christian Church would be essentially promoted by his resumption of his duties as presbyter. After several tender appeals, St. Gregory felt it incumbent to comply with his parent's solicitations, and accordingly left his solitary abode, and appeared once more amongst his Christian friends. He took an early opportunity of delivering an oration to them, in which he explained his views and motives for retiring into the wilderness, and the reasons which had now induced him to leave his place of solitude. This address made a favourable impression upon his father's flock, and enabled him to become his coadjutor in a way at once satisfactory and effective.

His intimate friend, St. Basil, earnestly intreated him to accept of the bishopric of Sasima ; but St. Gregory would not at first give his consent, from a deep-rooted apprehension that he was not qualified to discharge the important duties of the office in a becoming and suitable manner. After a good deal of correspondence on the subject between St. Basil and him, he was finally ordained bishop, and delivered a powerful address on his initiation into the sacred office.

He had not been long elevated to this dignity,

when he experienced the heavy hand of domestic affliction. He lost his sister, then his father, and lastly, his mother. These bereavements preyed heavily on his spirits, for he was tenderly attached to all his relatives, and seemed to have a mind peculiarly susceptible of all those soft and tender impressions which arise out of a virtuous and well-regulated family intercourse.

In the year 378, St. Gregory was summoned to attend the synod at Antioch, to consider of the best means of repressing dissensions in the Church, and also for the purpose of taking some energetic steps in reference to the distractions in the whole of the eastern Churches, which generally had now become alarmingly infected with the Arian heresy. After a long and interesting discussion, it was agreed that St. Gregory should be appointed to go to Constantinople, to combat, at the seat of ecclesiastical power and authority, those peculiar and dangerous tenets of the Arians which were now fearfully on the ascendant, and which threatened the utter extirpation of the Catholic faith, if the advocates of sound scriptural doctrine did not exert themselves to the utmost. On his arrival in this city he found he had both warm friends and malignant enemies. These, from opposite motives, conspired to render him famous. The number of the true faith mustered powerful at this moment in Constantinople; and they earnestly desired to have a bishop placed over them, agreeable to their own principles and views. St. Gre-

gory was the man fixed upon by the unanimous voice of the people. But his appointment was the signal for a series of annoyances and mortifications he little anticipated. These were principally occasioned by the proceedings of one Maximus, a fanatical impostor, who by artful manœuvres, and unblushing affrontery, got himself elected as bishop of the city in opposition to St. Gregory. This excited a general commotion amongst all classes of the people. But the result of it was, that Maximus was eventually driven from his usurped authority, forced to leave the city under a load of ignominy and disgrace, and compelled to wander through the world, for the remainder of his days, as a vagabond and impostor.

These troubles had scarcely been removed, when others sprung up from the virulency of the Arian faction, who never missed an opportunity of manifesting their hostility to St. Gregory. Every low artifice was employed to blacken his character, and to estrange the respect and veneration of the people from his person and office. His enemies represented that he was of mean and lowly origin, that he was rude in speech, and boisterous in temper; and that his general character was tame and temporizing in public matters of importance. To these accusations he delivered an oration, in which he very pleasantly and happily ridicules the folly of these accusations brought against him. "As to meanness of his nativity," he tells the Arians, "it might be

his unhappiness but not his fault. No man accuses the dolphin that he is not a land animal, or the ox that he does not live in the water. Must he be run down, because he did not build the place of his nativity, and furnish it with such splendid ornaments of walls, theatres, palaces, porticoes,—such an active populacy, and a noble senate, as they had at Constantinople. He was poor, he granted, and he had no estate or revenues, kept no sumptuous table, nor wore costly garments; things which he did not think reasonable to make the matter of his glory. If he was born in an obscure corner, so was Samuel, and Saul, and Moses, and other great worthies upon record in Scripture." It was in this style he answered his enemies; but though he could smile at their attacks, he still felt inwardly the force of their malignity. They succeeded in making him so uncomfortable, that he voluntarily tendered his resignation to the people; but they, with tears and supplications, entreated he would recal his resolution, and remain with them for the good of the Church, as well as for their own individual comfort and support; a proposal he reluctantly complied with, on condition, that if the eastern prelates, when they assembled at Constantinople, thought fit to appoint another person to the see, he should then be at full liberty to retire from public life. This arrangement was satisfactory to his flock.

When Theodosius summoned the prelates of the East, at Constantinople, to take into consideration

the general affairs of the Christian Church, the first act of the assembly was to confirm St. Gregory in the see of that place. This gave great joy to all his friends, and to those bound to him by a similarity of creed. The good man, however, earnestly entreated that the synod would allow him to retire, but this request was positively rejected. In this state matters soon took a singular turn. Dissensions arose in the synod about the see of Antioch, which had just fallen vacant by the sudden death of Meletius. Party feeling ran high, and the Arians did not let this circumstance pass unnoticed, but turned the current of strife, so as to bear against the old enemy, St. Gregory. In this object they succeeded. The very assembly which so recently did him honour, now turned their backs, and rendered him so uncomfortable, that he had no other alternative than to vacate his see. This act occasioned the deepest regret and sorrow amongst his flock, but it inspired his enemies with revengeful feelings of exultation. When the worthy bishop left Constantinople, he retired to his own paternal estate at Arianzum.

He had not been thus long secluded when another synod was assembled at Constantinople, and he was summoned to attend it. But this he refused to do. He sent a message to his brethren, "that experience had taught, that no good was ever conferred on the Church by synods; but that, on the contrary, they tended to increase dissensions rather than stifle them." However, he still continued

to feel a lively interest in the real welfare of the Church; and did everything he could, consistent with the retirement he was fully determined to maintain, to promote her best interests.

After living a few years on his estate, the infirmities of old age made great inroads on his constitution, and he died in the year 391. There is a strange discrepancy in the accounts about his age; some affirming he had arrived at the patriarchal age of ninety and upwards, while others maintain that he was only sixty-five years old. The former opinion is generally considered the true one.

Dr. Cave mentions that St. Gregory's person "was of the middle stature; that he had a sweet and pleasant countenance, somewhat pale, but withal of a graceful and amiable aspect. His nose was a little flat and low, his eyebrows grew upright, his right eye, which a scar had contracted, looked a little heavy, his beard short, but thick, and black in the upper part. He was in a great measure bald, and what hair he had was of a milk-white colour." These bodily qualities were accompanied "with the natural graces of a sublime wit, subtle apprehension, clear judgment, an easy and ready elocution, and all these were set off with as great a stock of human learning as the schools of the East, or Alexandria, or Athens itself was able to afford."

His writings are as follow:—

GENUINE.

Apologeticus de fuga sua.
Oratio postquam factus est Presbyter.
In Julian. Imper. Invectivæ II.
Oratio, post reditum ex fuga.
Ora. ad Gregorium Nyssenum.
Apologeticum cum Sasimorum Episcoporum factus est.
Oratio cum cura, Eccles. Nazianz. ei commissa est.
Oratio de suis sermonibus, et ad Julianum exæquatorem.
Oratio funebris in laudem Cæsarii fratris.
Oratio funebris in laud. sororis suæ Gorgoniæ.
De pace Orationes III.
Oratio in plagam grandinis.
Oratio de pauperum amore.
Ad cives Nazianz. gravi timore perculsos, et præfectum irascentem.
Oratio in laudem Cypriani Martyris.
Oratio funebris in laudem patris sui.
Oratio funebris in laud. Basilii magni.
Oratio in laudem magni Athanasii.
Oratio in Machabæorum laud.
Oratio in laudem Heronis revera Maximi Cynici.
Ora. in Egyptiorum adventum.
Ora. ad Adrianos, et de seipso.
Oratio de moderatione in Disputationibus servanda.
Ad eos, qui ipsum Cathedram C.P. affectare, dicebant.
Oratio, post reditum in urbem.
Oratio de Dogmate et Constitutione Episcoporum.
Oratio, habita in electione Eulalii Doarensium Episcopi.
In illud, cum consummasset Jesus hoc sermones, &c.
Oratio in præsentia CL. Episcoporum habita.
De Theologia Orationes V.
Oratio panegyrica in Christi nativitatem.
Orat. panegyrica in S. Lumina.
In Sanctum Baptisma.
In Pascha, et in Tarditatem.
Orat. secunda in Pascha.
In novam Dominicam.
In Sanctam Pentecostem.
Orat. seu Epistola ad Nectarium C.P. Episcopum.
In laudem Martyrum, et adv. Arianos.
Tractatus de Fide, Lat.
Ad Cledonium Presbyterum Orat. seu Epistolæ II.
Epistolæ aliæ CCXIII.
Testamentum.
De vita sua carmine Iambico.
Poemata LXIV. varii argumenti carmine Heroico.

Alia LXXVIII. varii argumenti, et diverso metrorum genere.

De Episcopis, et de hominum ingratitudine Quærela. Lat.

DOUBTFUL.

Orat. seu Epistola ad Evagrium monachum de Divinitate.

Significatio in Ezechielem.

SUPPOSITITIOUS.

Metaphrasis seu Translatio in Ecclesiastem, quam Gregorii Thaumaturgii opus esse constat.

Christus Patiens, Tragædia: quam ab Apollinare Laodiceno scriptam esse verisimile est.

ST. CYRIL,

BISHOP OF JERUSALEM.

The biographical records of St. Cyril are remarkably scanty. Neither his country, nor his parents, are known. It is conjectured by some writers that he was a native of Palestine, but of what precise part of it is not recorded.

The venerable bishop of Jerusalem, Macarius, ordained him to the office of deacon, and some time afterwards to that of presbyter. St. Cyril also exercised the office of catechist in the Church of Jerusalem, and discharged all the important duties of his station with singular diligence and zeal.

It is commonly supposed he was appointed to the see of Jerusalem about three years afterwards, on the demise of Macarius, his patron and friend. He was no sooner raised to this dignity, than he began to experience the usual effects of ecclesiastical elevation, that of being subjected to the malice and misrepresentation of his enemies. The current accusations against him were, that he had compromised his faith in the manner he had obtained his

St. Cyril of Jerusalem

bishopric; that he had a decided leaning towards the Arian heresy; and in addition to these errors, he was also accused of holding divers singular opinions totally at variance with the leading elements of his professed creed. These have, however, been incontestably proved to be gratuitous calumnies; for St. Jerome and other high authorities in the Church have declared that St. Cyril "*was a most stout and vigorous defender of the apostolic doctrine.*" Besides, the venerable Fathers of the great council at Constantinople, in their synodical letter to Pope Demasus, describe him as "*the most reverend and most religious bishop, Cyril.*"

He had not long entered upon his pastoral charge, when the Arian party manifested their dislike to him. The first and prime mover in this opposition was one Acacius, bishop of Cæsarea. He originated a quarrel with St. Cyril about the nature and extent of the ecclesiastical rights appertaining to the see of Jerusalem This led to very angry criminations on both sides. But it would appear that the Arian bishop had laid his plans of contention very adroitly, for he succeeded in creating a general opinion that St. Cyril was in the wrong, and a convention of Palestine bishops, favourable to the views of Acacius, went so far as to depose St. Cyril, and drive him out of Jerusalem. This event left the Church at the holy city in a distracted state for a considerable period. And, indeed,

so great was this disorder, that there are five distinct historical statements, all differing from one another, as to the name of the bishop who was appointed to succeed St. Cyril in the see of Jerusalem.

After his formal deposition took place, he appealed against the decision of the emperor, who allowed his appeal, and he again resumed his public duties as a teacher of religion. He repaired to Antioch, and from thence to Tarsus, where he resided with Sylvanus, the bishop of that city. Here St. Cyril displayed great zeal in teaching the people the leading doctrines of the Christian faith, and made himself beloved and esteemed by his flock, for the urbanity of his manners and the manly rectitude of his demeanour.

When Acacius heard of his retreat at Tarsus, he wrote to Sylvanus, giving him a very unfavourable account of St. Cyril; but the former paid very little attention to representations of the Arian bishops, and refused to withdraw his countenance and support from the exiled prelate of Jerusalem. As soon as the Emperor Constantius summoned a synod at Seleucia, St. Cyril determined to bring his case before the assembly, and to have its merits regularly discussed. This movement excited great contention in the synod, and the result was, that on account of the conduct of the commissioner, Leonas, who was an Arian, the assembly was abruptly dissolved, and both parties were left to proclaim a victory, and

to pursue an independent and separate course of action.

Acacius, the unrelenting persecutor of St. Cyril, took special advantage of this synodical meeting at Seleucia, and succeeded in turning its whole proceedings into that channel the best calculated to promote his own vindictive purposes. He was the first to carry a notice of the doings of the assembly to the ear of Constantius, and by this movement, in conjunction with his own courtly influence, he was enabled to prejudice the emperor very much against the orthodox party. On this point, Dr. Cave observes, that Acacius, "having made his interest at court, procured a little convention of neighbouring bishops to be summoned to Constantinople, wherein he proceeded against the chief of the Seleucian Fathers, but especially against Cyril. It was laid to his charge that he had holden communion with Eustathius and Elpidius, who had endeavoured to subvert the decrees of the synod of Melitina, whereof he himself had been a principal member; that after his being deposed by the Palestine bishops, he had communicated with Basil of Ancyra, and George of Laodicea; that he had contested with Acacius of Cesærea about the power and rights of the metropolitanship, pretending Jerusalem to be an *Apostolic see*. But that which most exasperated the emperor against St. Cyril was, the story of his selling the dedicated vestments of the Church, and their being by that means exposed to profane uses. For

ST. ALBERT'S COLLEGE LIBRARY

now the story was again dressed up, and set off with fresh aggravations; the emperor being told that it was a rich cope, wrought with gold, given by his father, *Constantine* the Great, when he built that Church, to Macarius the bishop, to be worn upon the great festivals, when he celebrated the baptismal office; that this cope Cyril had exposed to sale, and that it had been bought by a common player, who danced in it upon the public stage, and had fallen down, and with the fall had bruised himself and died. '*And now, sir,*' said Acacius, '*see how fit those men are to judge and pass sentence upon others, that have such an assessor to join with them.*' Having laid this load upon St. Cyril, they proceeded next to censure him, and twelve others with him, whom they deposed and banished."

St. Cyril, in accordance with this unrighteous decision, was kept in banishment until the death of Constantius, which happened two years afterwards. Julian, (called the apostate) succeeded to power, and in order to gain a little temporary popularity, he issued a decree that all those bishops who had been banished by his predecessor should again be restored to their respective sees. St. Cyril was, of course, one of those who enjoyed the imperial clemency.

After the death of Julian, Theodosius held the reins of power, and in the third year of his reign he summoned a general council of bishops at Constantinople, and St. Cyril was chosen president of it.

Amongst other things they confirmed the ecclesiastical privileges attached to the see of Jerusalem, claimed by St. Cyril, and he was honoured with the title of *the most reverend and religious bishop.* Great sympathy was expressed by the council for the severe persecutions he had, for many years, endured from the virulent hatred of the Arian faction. "Five years," says his biographer, "he lived after this council, dying in the eighth year of Theodosius, 386, in a good old age, and in times of much tranquillity and peace. For though the former part of his life was stormy and troublesome, yet God was pleased to grant him a calm and undisturbed repose during the last few years of his life. It being somewhat in a civil, no less than in a spiritual sense, *mark the perfect, and behold the upright, for the end of that man is peace.*" The following were his writings :—

GENUINE.	SUPPOSITITIOUS.
Catech. ad Illuminatos XVIII.	Oratio de Occursu Domini.
Catecheses Mystagogicæ V.	Epistola ad Augustinum de miraculis Hieronymi, Lat.
Epistola ad Constantium Imp. de Apparitione crucis.	

ST. AMBROSE,

BISHOP OF MILAN.

St. Ambrose was born about the year 340. His parents were persons of distinction in Rome, and his father was prefect of Gaul. History records that St. Ambrose was born in this province; but he received his education at Rome. After going through the usual course of youthful study, he and his brother proceeded to Milan, with a view of qualifying himself for the bar. He soon obtained the requisite portion of legal knowledge, and in a very short time rose to considerable eminence in his profession.

He was appointed governor of Liguira, the province in which the city of Milan was situated. In this office he distinguished himself by his prudent and able conduct. In the thirty-third year of his age, a great change took place in his temporal views, and this was occasioned by a singular and romantic circumstance. On the death of the archbishop of Milan, a violent contest arose in the appointment of a successor. The struggle lay between the orthodox and the Arians. On the day

St Ambroise

when the election was to take place, party spirit ran so high, that Ambrose was induced to interpose his authority with a view of moderating the zeal of both parties. He presented himself before the people; addressed them with great earnestness and feeling; and particularly enjoined upon them to be guardians of the public peace. His speech made a deep impression on his audience; and at its conclusion a little boy, in the midst of the crowd, cried out "*Ambrose is bishop!*" This ran through the audience like lightning, and he was unanimously declared to be the object of the people's choice for the vacant office. He positively declined the honour so flatteringly conferred upon him; but on being commanded by the emperor to accept of the see, he yielded obedience to the imperial desire. He was accordingly baptized, and consecrated on the eighth day afterwards.

He soon distinguished himself in his new office. His piety and zeal gained him general esteem. He entered warmly into the politics of the times; and both Theodosius, the emperor of the east, and Valentinian the Second, the western emperor, consulted him in all critical emergencies.

St. Ambrose died on the third of April 397, and was buried in the great church at Milan. The following were his works:—

Hexamerom, seu de oper. sex dierum, Lib. VI.

De dignitate humanæ conditionis, Libellus.

De Paradiso, Liber.
De Cain et Abel, Lib. II.
De Noe et Arca, Liber.
De Abraham Patriarcha, lib. II.
De Isaac et Anima, Lib.
De bono mortis, Liber.
De Jacob et beata vita, lib. II.
De Esau sive de fuga sæculi, Liber.
De Joseph Patriarcha, Liber.
De Benedictionibus Patriarcharum, Liber.
De Arbore interdicta.
In Exod. cap. 8, 16, 24, 30, 32, Annotationes.
In Levit. cap. 10, 12, 26.
In Numer. cap. 23, 33, de Mansionibus.
In Deuteron. cap. 22.
Apologia pro David, prior.
Apologia pro David, posterior.
De Elia et jejunio.
De Nabathe Jezraelita.
In cap. 6, lib. 4. Regum, Sermones II.
De Tobia, seu adv. Fœneratores.
De Job.
Sermo in cap. VII. Job.
In Psalmos David, Argentum.
Enarrationes in Psalmos. 1, 21, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 47, 48, 50, 61, 67.
Tractatus in Psalm. 104.
Sermo in Psalm. 109. alter in Psal. 117. in Psalm. 118 Enarrationes, XXII.
Se Salomene, Liber.
In cap. 30. Proverb. fragmentum.
In cap. 31. prov. seu, de muliere fortii.
In cap. 4. Ecclesiastis, ad Clericos exhort.
In cap. 3. Ecclesiastæ.
In cap. 1, et 52, Esaiæ. Sermones II.
In Hieremiæ cap. 16, Enarratio.
In Daniel. 13. Sermones II.
In cap. 3, 4. Jonæ Enarrationes II.
In Michæam observationes II.
In cap. 1, 2. Aggæi observatio.
In Malachiæ cap. I. Sermo.
Commentar. in S. Lucam. lib. X.
De Officiis Lib. III.
Tractatus in Symbolum Apostolorum.
De fide ad Gratianum Imp. Lib. V.
Ad eundem de Spiritu Sancto.
De incarnationis Dominiciæ Sacramento.
De mysterio Paschæ.
De Paschalis celebritatis ratione.
De fide Resurrectionis.

De initiandis. Liber.
De Sacramentis. Lib. VI.
De Sacerdotali dignitate.
De Pœnitentia, Lib. II.
De Virginibus, Lib. III.
De Virginis institutione.
De hortatione ad Virginitatem.
Epistolarum Libri VIII.

DOUBTFUL.

De Virginis forma vivendi.
De Virginis lapsu.
Hymni aliquot.
De viduis. Liber.

SUPPOSITITIOUS.

Sermones de Tempore, et de Sanctis.
Conciones breves.
Sermo de purificatione. B. Virginis.
Precationes ad missam II.
De Vocatione omnium gentium. Lib. II.
De Filii divinitate et Consubstantialitate adv. Arianos.
In Epistolas. D. Pauli commentaria.
In Apocalypsim B. Joannis comment.
De vitiorum virtutumq; conflictu.
Expositio fidei secundum symbolum Nicænum.
De Spiritu Sancto Libelli fragmentum.
De Concordia Matthæi et Lucæ in Genealogia Christi.
De Pœnitentia, Liber.
De origine et moribus Brachmanorum.
Expositio in Cantica Canticorum.
Epistola ad Demetriadem.

NOT EXTANT.

In Esaiam Commentarii.
Comment. adv. nonnullos Platonicos.
Elucidationes et Homiliæ in Sapientiam.
Expositio in omnes D. Pauli Epistolas.
Sermo de judicio Salomonis.
Catechismus Epistolaris ad Fritigildem.
De puerilis ætatis institutione ad Pansophiam.

ST. EPIPHANIUS,

BISHOP OF SALAMIS AND CYPRUS.

St. Epiphanius was born at a village called Besanducau, in Palestine, and was descended from Jewish parents. At an early period he was placed under the care of the sect called the Gnostics, whose philosophy he cultivated, and whose habits of mortification he also adopted. He became a zealous disciple of one Hilarion, who was called the patriarch of the monks in Palestine; and in consequence of this intimacy St. Epiphanius established a monastery near his own place of residence.

After labouring here for some time, he was at length appointed to the bishopric of Salamis in the Island of Cyprus; an office he retained for the long period of *thirty-six* years. It was here that he composed most of his works. The theological and philosophical works of the famous Origen were now in the full tide of discussion and popularity; and they were boldly and zealously attacked by St. Epiphanius, who directed the whole energy of his mind towards their refutation. This controversy

S.t Epiphanius.

brought him into direct hostility with many eminent members of the Christian Church; particularly John, bishop of Jerusalem, with whom he openly quarrelled on account of John's attachment to Origen's opinions. In the year 401, St. Epiphanius called a council in Cyprus to sanction a decree which had been entered into by the Alexandrian council, with Theophilus at its head, that the entire writings of Origen were to be condemned. After this St. Epiphanius wrote to St. Chrysostom requesting him to enter warmly into the controversy against Origen, but the bishop of Constantinople declined to go the length of Epiphanius. Irritated at this want of co-operation he repaired to the Imperial court himself, where he met with no success; evidently from want of that pliant and accomdating turn of mind so necessary for negotiating so delicate an affair at court.

After this disappointment he resolved to return to his own country, Cyprus; and in reference to this journey the following story is told by ecclesiastical historians. Epiphanius waited upon Chrysostom, and said, "I hope you will never die a bishop;" to which the latter replied, "I hope you will never get back to your own country." Both these uncharitable wishes proved true. Chrysostom was deposed, and ended his days in exile; and Epiphanius died at sea, on his way to Cyprus, in the year 403.

Epiphanius left many works behind him, which

are considered by ecclesiastical and theological writers as being important and useful. They are enumerated as follows :—

GENUINE.

Panarium, sive adversus Hæreses LXXX.
Ancoratus, seu de fide Sermo.
Anacephalæosis, seu Panarij Epitome.
De Ponderibus et mensuris Liber.
Epistola ad Joannem Hierosolymitanum. Lat.
Ad Hieronymum Epistola brevis.

SUPPOSITITIOUS.

Physiologus.
De vita et interitu Prophetarum.
De duodecim Gemmis in veste Aaronis.
Ejusdem Libri Epitome.

Orationes VIII.
- I. In Festum Palmarum.
- II. In Christi Sepulturam.
- III. In Christi Resurrectionem.
- IV. In Christi Assumptionem.
- V. De laudibus B. Mariæ Virginis.
- VI. In Festo Palmarum.
- VII. De Numerorum mysteriis.
- VIII. De Christi Resurrectione.

NOT EXTANT.

De Lapidibus.
S. Hilarionis encomium.
Epistolæ plures.

St Chrysostom.

ST. CHRYSOSTOM,

BISHOP OF CONSTANTINOPLE.

St. Chrysostom, (or the golden mouthed), is one of the most distinguished of the Greek fathers. He was born of noble and wealthy parents, at Antioch, in the year 354. His father's name was *Secundus*, who filled the military office of commander-in-chief for the province of Syria, where, it is said, he lost his life in active service. His widow, only then in her twentieth year, was determined to devote the whole of her time to the education and moral improvement of her son Chrysostom. After acquiring a suitable portion of elemental learning in his youth, he was placed at the bar, and studied oratory at Antioch under one Libanius, who extolled his talents and acquirements in the most flattering terms.

He went through the usual course of philosophy, and travelled to Athens, in order to perfect himself in all the profound and subtle topics discussed by speculative men in that learned city. After practising for a short period in courts of law, he relin-

quished this pursuit, and devoted himself to theology. At the time when this change took place, the spirit of Monachism was very prevalent in the Christian Church; and St. Chrysostom caught the contagion, and retired to a monastery situated on a solitary mountain, near Antioch, where he subjected himself to a severe system of personal mortification for the space of four years, in direct contradiction, however, to the earnest entreaties of his affectionate mother. The rules of discipline established in this monastery resembled those of the Essenes, and principally consisted in fasting, praying, reading, living on vegetable food, maintaining silence and celibacy, and renouncing all ideas of personal property. At the age of twenty-three, he was baptized by Melitus, bishop of Antioch; after this ceremony was over he again retired to a solitary cavern, where he lived alone, for the space of two years, employing himself in mortifying the flesh, and committing the whole of the Bible to memory. It is said, he had, in this dreary place, neither bed nor chair, but reclined upon a rope suspended from the ceiling of the cave. These severe austerities greatly impaired his health, and compelled him to return to the city of Antioch, where he was ordained a deacon by Melitus, in the year 381.

He soon obtained the reputation of a distinguished popular preacher, and he published some of his declamatory and argumentative treatises, which also greatly increased his celebrity. He was ordained

priest five years afterwards, and in his forty-third year was appointed vicar to Flavianus, successor to Melitus. The fame of Chrysostom was now spread far and wide over the Christian Church; and on the death of Nectarius, bishop of Constantinople, he was enthusiastically chosen by the people and the clergy to fill the vacant see. By order of the emperor Arcadius he was consecrated in 388, by Theophilus, patriarch of Alexandria, who afterwards persecuted him with so much rancour and bitterness.

On entering upon his important duties of bishop, he soon became exceedingly popular amongst the great mass of the people, both from his excellent preaching, and his benevolent feeling towards the poor, upon whom he spent the greater part of his large patrimonial inheritance. He preached several times a week; and his discourses were so influential on the minds of his hearers, as to call forth public testimonies of approbation. His zeal, however, soon created around him a host of envious revilers and persecutors, who left no means untried to irritate and annoy him. But these obstacles only seem to have inspired him with new vigour; for he advanced with firm and resolute steps in reforming all clerical abuses within his reach. He demolished many statues in Phœnicia; persecuted the Arians by refusing them the use of a church in the city; and employed Trinitarian singers to parade

the streets with banners and crosses, which led to rioting and bloodshed. In his visitation to Asia, a short time after his consecration as bishop, he deposed *thirteen* prelates at once; and in his homilies he openly accuses the mass of this episcopal order of avarice and licentiousness, and maintains that the number of bishops eventually to be saved will be very small indeed. It was a common custom at this period, for the distinguished members of the priesthood to have one or more young females residing with them for the ostensible purpose of receiving pious instructions in religious duties. Against this unseemly custom, St. Chrysostom inveighed with great bitterness and zeal; and the natural consequences were, that a firm league was formed against him by the enraged clergy, which was productive of the greatest trouble and vexation to him in after life.

In those attempts at reformation he is said to have made very frequently severe attacks upon widows and females. It was by this means that he excited the hatred of the empress Eudoxia, who gave every encouragement to the confederation against him, and who employed Theophilus to assemble a synod at Chalcedon, by the members of which above forty accusations were brought against St. Chrysostom. He refused to acknowledge the legality of the tribunal, and consequently made no defence. Forty-five of the bishops present deter-

mined to have him, if possible, forthwith deposed. He was suddenly arrested and carried to Nicæa, in Bithynia, in 403.

The people were highly enraged at this act of violence against their favourite bishop. They rose in a body, surrounded the palace gates, and demanded of the emperor that he would immediately order St. Chrysostom to be restored to his diocese. The demand was complied with, and in two days after he was brought back triumphant to Constantinople. Great rejoicings were the consequence; and the city was illuminated with thousands of torches. But the bishop did not refrain from descanting on the vices of the court and clergy, and of course this inspired his enemies with fresh courage, so that they succeeded in getting another synod together, which again deposed St. Chrysostom; and he was ordered to be transported to Cucusus, a place in the mountains of Taurus. Popular tumults again broke out, in which the great Church and the Senate-House were burned to the ground. A great number of the poor of the city refused to acknowledge St. Chrysostom's successor in consequence of their devoted attachment to the deposed bishop.

Persecution still followed him even in his banishment. His enemies determined to remove him to a desolate place on the Euxine Sea, to which he was compelled to travel on foot beneath a burning sun. This brought on fever, which terminated in his

death on the 14th Sept., 407, in the sixtieth year of his age. Thirty years after his remains were brought to Constantinople, and re-interred with great pomp and ceremony, by Theodosius the Second. The following are his writings :—

Tom. I.

Ad populum Antiochenum de statuis Homil. XXI.
De simultate, sive ira, Homil.
In eos, qui novilunia observant.
De Christi baptismo.
De diabolo tentatore.
De Incomprehensibili dei natura adv. Anomæos. Homil. VI.
De beato Philogonio.
De Consubstantiali.
De petitione filiorum Zebedæi.
Adversus Judæos Lib. VI.
De SS. Juventino et Maximo.
De S. Pelagia Virgine.
In S. Ignatium Episcopum Antioch. Oratio.
De S. Romano Martyre. Orat. II.
De nativate Machabæorum. Orat. II.
De S. Meletio Antiocheno.
De S. Luciano martyre.
De S. Juliano martyre.
De SS. Berenice et Prosdoce.
De S. Eustathio Antiocheno.
De pœnitentia Homil. VI.
De S. Babyla martyre.
Contra Gentiles, seu de vita Babylæ. Lib. I.
Catechesis ad Illuminandos.
De Fato et providentia. Orat. VI.
De Precatione, Homil. II.
In SS. Petrum Apostolum, et Eliam prophetam.
Encomium martyrum Ægyptiorum.
De S. Phoca martyre.
De S. Thecla virgine et protomartyre.
De S. Barlaam martyre.
De SS. Martyribus totius Orbis.
De beato Abraham.
De Anathemate.
De Pœnitentia et continentia.

Tom. II.

In Genesim Homil. LXVII.
In varia Geneseos loca Sermones IX.
De Anna matre Samnelis Serm. V.
De Davide et Saule Hom. III.

Contra ignaviam.
Sermo in Joseph de continentia. Lat.
Homilia in regressu Johannis de Asia.
Hom. Quum Saturninus et Aurelianus acti essent in exilium, et Gainas egressus est de civitate.
De recipiendo Severiano.
Homilia post reditum a priori exilio.
De Canticis Davidicis.
Ad Neophytos Homilia.

Tom. III.

Collectio expositionum in sexaginta Psalmos Davidicos.
In Esaiam prophetam Enarrat.
In locum Psalmi XLIV. Astitit Regina, &c.
In locum Psalmi XLVIII. Ne timueris cum dives, &c.
In eundem locum, et de eleemosyna.
In loc. Psalmi CXLV. Lauda Animam.
In loc. Esaiæ, vidi Dominum sedentem. Homil. V.
In Seraphim.
De verbis Esaiæ, Ego Dominus feci lumen.
In loc. Hieremiæ, Non est in homine via.
De prophetiarum et V. Test. obscuritate Homil. II.
In Psalmum XIII. Homilia.
In Psalmum L. Homil. II.
In Psalm. LI.
In Psalm. XCV.
In Psalm. C.

Tom. IV.

De Sacerdotio Libri VI.
De compunctione cordis ad Demetrium.
Ad Stelechium de eodem argumento.
De providentia Dei, ad Stagirium monachum, Lib. III.
Quod regulares fæminæ viris cohabitare non debent.
In eos qui sorores adoptivas habent,
De Virginitate.
Adv. vitæ Monasticæ vituperatores Libri III.
Comparatio Regis et monachi.
Ad viduam juniorem Libri II.
In Eutropium Eunuchum Sermo.
Quod nemo læditur nisi a seipso. Liber.
Liturgia: Sed interpolata.
De pœnitentia.
Ad Theodorum lapsum Paræneses II.
Ad Innocentium Epistolæ II.
Ad Episcopos in carcere inclusos, Epistola.
Ad Olympiadem Epist. XVII.
Ad diversos Epist. CCXXXV.

Sermo cum esset presbyter designatus.
Antequam iret in exilium Sermo.
Sermo post reditum ab exilio.

Tom. V.

In parabolam decem millium debitoris.
De Lazaro Sermones VI.
In paralyticum 38 Annorum.
In illud, Pater si possibile est.
In illud, Intrate per augustam, &c. Homil. II.
In inscriptionem Actorum.
De ferendis reprehensionibus, et in Acta.
In varia loca in Epist. ad Rom. Homil. V.
In varia loca in Epist. 1. ad Corinth. Homil. V.
In illud, 2 Cor. 4. habentes eundem spiritum. Hom. III.
In illud, 2 Cor. 11. utinam sustineretis.
In illud, Philip. 1. sive occasione, sive veritate.
Laus Maximi, et quales ducendæ Uxores.
In illud, 1 Thes. 4. de dormientibus nolo vos.
In illud, 1 Tim. 5. vidua eligatur non minus.
De proditione Judæ, et paschate.
In Christi natalem.
In cœmiterii appelationem et crucem.
De cruce et confessione Latronis.
De resurrectione mortuorum.
De resurrectione Christi.
De Ascentione Christi.
De S. pentecoste Homil. II.
De pœnitentia et Eucharistia.
De Laudibus. S. Pauli.
De mensuetudine.
In illud Act. 9. Paulus spirans.
In inscriptionem Altaris Act 17.
In illud 1 Cor. 1. Paulus vocatus.
Utilem esse lectionem scripturæ.
De precibus Christi in miraculis.
In eos qui pascha jejununt.
In Eliam et viduam.
De futuræ vitæ deliciis.
Non esse desperandum.
Peccata fratrum non evulganda.
Non esse ad gratiam concionandum.
De sanctis martyribus, Hom. II.
Dæmones non gubernare mundum.
In illud, Gal. 2. in faciem ei restiti.
Demonstratio, quod Christus sit deus.

Ad eos, qui scandalizati sunt.
In paralyticum per tectum demissum.
Cur in Pentecoste legantur Acta.
De mutatione nominum in scriptura.
De S. Basso martyre.
De S. Droside martyre.
De pœnitentia et mæstitia Achaab.

Tom. VI.

Unum et eundem esse legislatorem utriusque Test.
In illud, Gen. 1. vidit deus.
In illud Gen. 1 Faciamus hominem.
In illud Gen, 24. 10. pone manum tuam.
De serpente æneo.
De justo et beato Job Sermones IV.
In illud, Psal. 38. veruntamen frustra.
In Psalm. 83. Et turtur nidum.
In Eliam prophetam.
De Joseph et Castitate.
De Susanna.
De tribus pueris.
De figillis librorum, Esa. 46. 3.
De fide et lege naturæ.
De sancta et individua Trinitate.
De sancto et adorando spiritu.
De sancto pentecoste.
In illud, Joan. 1. in principio erat verbum.
De occursu et Simeone.
In sancta Theophania Domini.
De nuptiis Joan. 2. et contra Judæos.
De Christo Pastore et Ove, Joan. 10.
In decollationem Baptistæ, et de Herodiade. Homil. II.
In venerabilem crucem, et de transgressione Adami.
In dimissionem Chananeæ.
In Præcursorem Domini Joan.
In SS. Apostolos Petrum et Paulum.
In SS. XII. Apostolos.
In S. Thomam Apostolum.
In S. Stephanum Protomart.
In illud, 2 Cor. 12. sufficit tibi gratia.
In Annuntiationem S. Deiparæ.
In sancta Theophania, et S. Joannem.
In parabolam de filio prodigo.
In illud Matth. 13. collegerunt Judæi concilium.
In Decem Virgines, Matth. 25.
In Meretricem et Pharisæum. Luc. 7.
In sancta et magna parascene.
In Samaritanam Joan. 4.
De Cæco a nativitate Joan. 9.

In triduanam Christi resurrectionem.
In Christi Ascentionem Serm. IV.
Bonum Christi discipulum benignum esse.
De Pseudo-prophetis et falsis Doctoribus.
De Circo, Oratio.
In Salvatoris nostri nativitatem.
In illud, Luc. 2. Exiit Edictum.
In Oraculem Zachariæ redditum Luc. 1.
In conceptionem Joannis.
In illud, Matth. 6. Attendite, ne eleemosynam.
De fugienda simulata specie.
De muliere fluxum sanguinis passa.
De patrefamilias et operariis, Matth. 20.
In Parabolam de ficu arefacta, Matth. 21.
De Pharisæa et convivio, Luc. 11.
De Lazaro et divite, Luc. 16.
De publicano et Pharisæo, Luc. 18.
De Cæco et Zachæo, Luc. 18.
Religiosum facetiis uti non debere.
De S. Joanne Theologo.
De adoratione S. Crucis.
De confessione S. Crucis.
De negatione Petri, Matth. 26.
De jejunio et eleemosyna.
In sacrum pascha.
In secundum Domini adventum.
Florilegia XXX. ex homiliis Chrysostomi decerpta per Theodorum Magistrum.

Tom. VII.

Commentariorum in Matthæum, Homiliæ XVI.

Tom. VIII.

Operis imperfecti in Matthæum, Hom. LIV. Lat.
Commentariorum in Evangelium Joan. Hom. LXXXVII.

Tom. IX.

In Acta Apostolorum Hom. LI.
In Epistolam Pauli ad Romanos Homil. XXXI.

Tom. X.

In Pauli Epistolam I. ad Corinth. Homil. XLIV.
In II. ad Corinth. Homil. XXX.
In Epistolam ad Galatas commentarius perpetuus.
In Epistolam ad Ephesios Homil. XXIV.

Tom. XI.

In Epistolam ad Philippenses Homil. XV.
In Epist. ad Colossenses Hom. XII.

In I. ad Thessalonicenses Hom. XI.
In II. ad Thess. Homil. V.
In I. ad Timotheum Homiliæ XVIII.
In II. ad Timotheum Homil. X.
In Epistolam ad Titum Homil. VI
In Epistolam ad Philemonem Homil. III.
In Epistolam ab Hebræos Homil. XXXIV.

De operibus D. Chrysostomi dubiis, vel falso ascriptis paucula Lector monendus est.

I.

Sixtus Senensis, Ant. Possevinus, aliique vulgares Critici Scriptorum D. Chrysostomi dubiorum et suppositiorum catalogum satis amplum dederunt, quem per otium Lector consulere potest: in quo præter Opus imperfectum in Matth. &c. habentur Expositio in Evangelium D. Marci, Homiliæ 59. ad Pop. Antioch. aliaq; partimex variis Chrysostomi Sermonibus consarcinata, partim aliunde accepta, quæ a Chrysostomi operibus jam penitus abjudicantur.

II.

Fronto Ducæus opera suppositia (quæ tamen ab auctoribus Chrysostomo coævis, vel ab ejus saltem ætate non longe remotis scripta esse existimat) præter paucos Sermones in Psalmos ad calcem Tomi III. omnia in Tomum VI. conjecit, prout a nobis supra recensentur.

III.

Editioni suæ omnium optimæ, et castigatissimæ indicem operum Chrysostimianorum præmisit nobilis et eruditissimus vir D. Henricus Savilius, tum eorum quæ proveris ac germanis, tum quæ pro ambiguis et falsis habuit Ambigua et supposititia inde seligam, et in Lectoris gratiam, servato cujusvis Tomi ordine, hic subjiciam.

DUBIÆ FIDEI SCRIPTA.

Tom. I.

Expositio in Psalm. LI.
Exposit. in Psalm. XCII.

Tom. V.

In illud, vidit Deus omnia.
Demonstratio, quod imaginem ad similitudinem dei factam &c.

Quomodo Adam acceperit animam, &c.
In B. Abraham.
In Joseph, et de temperantia.
De Serpente Mosis.
In prophetam Eliam.
Protheoria in Psalmos.
In illud, Dominus regnavit, &c.
In sigilla Librorum, &c.
In tres pueros.
In Susannam.
In Orationem Dominicam.
Orat. Catechetica in illud, simile est regnum, &c.
In illud, Exiit decretum a Cæsare, &c.
In Prodigum filium, &c.
In Divitem et Lazarum.
In Cæcum, quem Christus sanavit.
In Mulieres, quæ unguenta attulerunt, &c.
In illud, in principio erat verbum.
In illud, Quomodo novit literas, &c.
In Cæcum a nativitate.
In Chananæam, et in Pharao, &c.
In secundum adventum Domini, &c.
In illud, non quod volo, hoc facio, &c.
In illud, sufficit tibi, gratia mea, &c.
In illud, Sponte peccantibus nobis post acceptam cognitionem veritatis, &c.
Sermo in principium indictionis.
In principium indictionis novi Anni.
In pretiosam Crucem.
In exaltationem pretiosæ crucis.
In S. Martyrem Phocam, &c.
In conceptionem S. Johannis præcursoris.
Encomium in S. Protomartyrem Theclam.
In S. Apostolum Thomam.
In S. Martyrem Romanum.
In Christi nativitatem.
In nativitatem Christi, et quod unicuiq; Climati, &c.
In S. Stephanum protomartyrem.
In occursum salvatoris et Deiparæ, &c.
In mediam Hebdomada jejuniorum.
In adorationem pretiosæ crucis.
In media hebdomade jejuniorum.
In Festum Palmarum.
In S. Virginem Deiparam.
In S. Deiparam.
In proditionem salvatoris, &c.
In pretiosam et vivificam crucem, &c.

In die S. et magnæ paraceves.
In Latronem, et proditionem salvatoris.
In salutiferam sepulturam, et triduanam, &c.
Oratio Catechetica in S. Pascha.
In Pascha Orationes VII.
In B. Job Orat. IV.
In Ascentionem Domini Orat. II.
In Penticostem Orat. III.
In memoriam Martyrum, et quod Pastor, &c.
In principes Apostolorum Petrum et Paulum, &c.
In sanctos duodecim Apostoles.
In synaxim Archangelorum.

Tom. VI.

Veteris et N. Testamenti eundem esse legislatorem, &c.
De fide, et in legem naturæ, et de spiritu S.
Quod oporteat Christi discipulum clementem esse.
Oratio exhortatoria ad pœnitentiam, &c.
De pœnitentia et Eleemosyna.
De pœnitentia.
De Eleemosyna.
De jejunio Orationes VII.
De patientia, et mortuis non amaré deflendis.
De patientia.
De S. et Consubstantiali Trinitate.
Quod non oporteat monachum facetiis, &c.
De salute animæ.
Ad Catechumenos.
Orat. in Circum.
Deploratio eorum qui Christi virgines corrumpunt.
Contra Hæreticos.
Liturgia.
Precationes duæ.

Tom. VII.

In illud Abrahæ, pone manum tuam sub femur meum, &c.
In Dominicam novam, et in Apostolum Thomam,
In sanctum Stephanum Orat, III.
In S. Pentecostem.

SCRIPTA SUPPOSITIA.

Tom I.

Expositio in Psalm. 100, 101, 102, 103, 104, 105, 106, 107.
Expositio in Psalmi CXVIII. stationem primam.
——— In secundam.
——— In tertiam.

Tom. VII.

Hom. in expulsionem Adam, et de malis mulieribus.

In sacrificia Cain, &c.
In Abraham et Isaac.
In serpentem æneum, &c.
In illud, in tribulatione dilatasti mihi, &c.
In illud, frustra conturbatur omnis homo vivens, &c.
In illud, vovete & reddite Domino deo nostro.
In Turturem.
In illud, sustulerunt flumina vocem, &c.
In illud, venite & exultemus.
In illud, Eripe me Domine ab homine malo.
In Rachel et in infantes.
In Herodem et in infantes.
In Jordanem fluvium.
In illud, si filius dei es, projice, &c.
In illud, Cavete, ne eleemosynam vestram. &c.
In illud Egressi Pharisæi concilium ceperunt.
In decollationem Johannis, et in Herodiadem.
In saltationem Herodiadis, &c.
In Metamorphosim Domini nostri Orat. III.
In illud, Quæcunq; ligaveritis in terra, &c.
In Ficum arefactam.
In parabolam decem virginum.
In illud, pater, si possibile est.
In abnegationem Petri, &c.
In Meretricem et Pharisæum Orat II.
In mulierem peccatricem, &c.
In Meretricem et Pharisæum.
In Visionem Zachariæ, &c.
In Filium viduæ.
In Centurionem.
In illud, Exiit seminans seminare.
In Parab. Homo quidam descendit, & incidit in Latrones. Orat. II.
In Pharisæum.
In illud, ignem veni mittere in terram, &c.
In illud Lucæ de Didrachma.
In Parabolam de Filio prodigo.
In Parabolam Œconomi injusti, &c.
In publicanum et Pharisæum Orat. II.
In Zachæum publicanum.
In Samaritanum.
In Samaritanum, et interpretatio Messiæ.
In Paralyticum, et in illud, nolite judicare secundum aspectum.
In illud, Dæmonium habes, &c.
In illud, cum ascenderit Dominus in Templum.
In Martham, Mariam, et Lazarum; et Eliam prophetam.
In Lazarum redivivum Orat. III.

In illud, Cogerunt Judæi concilium, &c.
Sermo in Nativitatem Domini nostri Jesu Christi.
In Christi Nativitatem.
In Nativitatem Domini nostra.
In S. Johannem Theologum.
In S. Johannem Theologum, Apostolum et Evangelistam.
In S. Theophania Orat. II.
In adorationem pretiosi ligni.
In Annunciationem Deiparæ, et adv. Arium.
In Annunciationem.
In Annunciationem SS. Deiparæ.
In Festum Palmarum.
In proditionem Judæ, &c.
In crucem, et de transgressione primorum parentum.
In S. passionem Domini.
In Resurrectionem Domini.
In Resurrectio. Dom. Orat III.
In Mesopentecosten.
In Nativitatem S. Joannis præcursoris.
In Præcursorem Orat. II.
De jejunio.
In principium sacrorum jejuniorum. De jejunio. Orat. II.
In principium jejuniorum.
De jejunio.
De jejunio, et in David.
De pœnitentia.
Contra Judæos, gentiles, et hæreticos.
De fide.
De spe.
De Charitate Orat. II
Quod Charitas secundum deum sit opus divinum.
De patientia et Consummatione sæculi.
De Oratione.
De eleemosyna.
De pseudo-prophetis, &c.
Epistola ad Monachos.
Comparatio Reg. potentia, &c.
Quod mores assimulatos fugere oporteat.
De siccitate.
In secundum adventum Domini nostri.
Quod oporteat eum, qui habeat gratiam quamcunq; communicare ei, &c.
Admonitiones Spirituales.
De singulis hisce Tractatibus D. Chrysostomo ascriptis qui censuram exactiorem desiderat, is adeat notas Savilii, Boisii, Halesii, et Dounæi in Edit. Eton.

IV.

Franc. Combefis Ann. 1656. sub nomine Chrysostomi sex sequentes Homilias gr. et lat. edidit.
De inani gloria, et educandis a parentibus liberis.
In S. Christi nativitatem.

In S. Lumina.

In recens baptizatos, et de Paschate.

In S. Bassi Episcopi et Martyris memoriam, &c.

Post terræ motum.

Homilia de morali politia, in Præcursoris decollationem, atq; mulierem peccatricem, edita est ab eod. Combef. 1645.

J. B. Cotelerius, socius Sorbonicus, Ann. 1661. S. Jo. Chrysostomi Homilias quatuor in Psalmos Gr. et Lat. edidit, quas genuinas esse agnoscit.

Item in Danielem prophetam interpretat. quæ vel non esse Chrysostomi, vel fusioris saltem commentarii Ecloga et Epitome ab eodem Cotelerio meritò judicatur.

ARNOBIUS.

It is not known where Arnobius was born, but the general current of history makes him an African. At an early age he was initiated into all the learning of the Gentiles, in which he made surprising progress. He opened a school for the teaching of rhetoric at a town called *Sicca*, in Africa. As his fame and skill were great, his seminary was crowded with pupils; and he was considered one of the most renowned public teachers in that part of the world.

He was a devoted advocate for the Pagan religion, and supported it with his might and learning. When the Dioclesian persecution in 303, broke out, a change in his views took place; principally from seeing the remorseless cruelties that were practised upon the Christians, and the meekness and courage with which they bore their unmerited sufferings. These first impressions of true religion were cherished with great care, and they gradually led him to examine the Scriptures, and make himself acquainted with the doctrines and principles therein contained. When he had obtained a stock of preliminary information he offered himself to the bishop of the place;

but he was met with a refusal to admission to Christian privileges and fellowship, until he had furnished some more striking evidences of the sincerity of his sudden repentance and change of life than he had hitherto manifested. He was not, however, dis-spirited by this refusal, but set himself more diligently to the acquisition of Christian knowledge, and the performance of acts of piety and virtue. In a short time he wrote a book in vindication of Christianity, and shewing at the same time the follies and wickedness of Paganism. This work established his fame and reputation, as a clever man, and a sincere disciple of the Christian system. He was forthwith admitted formally into the Church, and received the rite of baptism.

His gratitude to Providence for his deliverance from error is feelingly expressed in the following words which are ascribed to him: "Miserable blindness and ignorance in which I was shut up! with what veneration did I prostrate myself before statues, but just before taken out of the furnace? Gods hammered out upon the anvil, or the bones of elephants. If I chanced to espy painted garlands hanging upon an old consecrated tree, or a polished stone daubed over with oil, immediately as if a divine power had been present in it, I began to address myself to it, to court its favour, and to beg a blessing of it; the senseless stock in the meantime knowing nothing of what was said or done to it. And thus I shamefully dishonoured what I

persuaded myself were gods, while I believed them to be wood, or stones, or bones, or such like materials. But being now by the institution of so great a Master brought into the ways of truth, I understand all these things and what they are; I have notions becoming the nature of things, nor do I offer any contempt to the name of God; but give what respect is due to everything or person according to the different degrees or rank of beings."

There are no materials extant for giving a more detailed account of Arnobius. It is uncertain when or where he died. Eusebius mentions that he was living two years after the council of Nice, which would be the year 327. The following are the only writings ascribed to him:—

GENUINE.	SUPPOSITITIOUS.
Adversus Gentes, Lib. VII.	Commentarii breves in Psalmos CL.

LACTANTIUS.

Lucius Cœlius Lactantius, was born at Firmium, a town in Italy, near the Adriatic Sea. His father and mother were Gentiles, and he was regularly trained up in the errors of paganism. There are no accounts respecting his conversion to Christianity. His learning in early life was considerable; and he was greatly improved by placing himself under the tutorship of Arnobius at Sicca. Here he published a book—*Symposium*, which brought him into notice, and shewed that he was a man of no ordinary mind and philosophical attainments.

When the Emperor Dioclesian fixed his court at Nicomedia, in Bithynia, Lactantius was sent for out of Africa, to teach rhetoric in one of the public places of education in that city. This did not prove, however, a profitable or eligible employment; and he turned his talents to the composition of several works both in prose and verse. These literary productions brought him into more celebrity, and he was led to take part in a controversy respecting the principles of Christianity. His writings on this subject were undertaken to refute the

statements of two pagan authors, who had been employed by the emperor's court to villify and ridicule the Gospel system. Lactantius embodied his reflections into seven books, called *Divine Institutions*, in which he gave a comprehensive sketch of the pagan theology, and then went on to prove the existence of a Deity, and a ruling Providence in human affairs. He next shewed the true doctrines of religion by analyzing the writings of the Old Testament; and particularly dwelt upon the advent of our Saviour, and his human and divine motives, and the great object of his mission, and the redemption of mankind. These statements are said to have had a great effect upon the public mind at the period at which they were composed.

When Constantine ascended the throne, he resided some time at a town called *Triers*, where Lactantius was sent for, and placed in easy and comfortable circumstances. He wrote several new tracts respecting the Christian religion. It is not known when or where he died; but Baronius conjectures that he departed this life in the year 316; others say that he died at *Nice*, at a very advanced age, and that he was reduced to extreme poverty and distress in the latter period of life.

He is represented as a man of a contemplative mind, austere and self-denying in his mode of living, and zealous in a high degree for the honour and interests of the Gospel faith. The leading features of his mind were quickness, joined to a solid and

comprehensive judgment, and great clearness of expression. His writings were :—

GENUINE.

Institutionem, Lib. VII.
- I. De falsa Religione.
- II. De Origine Erroris.
- III. De falsa Sapientia.
- IV. De vera Sapientia.
- V. De Justitia.
- VI. De vero Cultu.
- VII. De vita Beata.

Institutionem Epitome.
De ira Dei.
De opificio Dei.
De mortibus Persecutorum.
Fragmentum parvum de extremo Judicio.

NOT EXTANT.

Symposium.
Grammaticus.
Ὁδοιπορικὸν.
Ad Asclepiadem, Libri duo.
Ad Probum Epistolarum, Lib. IV.
Ad Severum Epist. Libri II.
Ad Demetrianum Epist. Libri II.

SUPPOSITITIOUS.

Carmen de Phœnice.
Carmen de Pascha.
Carmen de Passione Domini.

PAUL,

BISHOP OF CONSTANTINOPLE.

There is nothing definitely known respecting the birth-place of Paul. It is generally stated that his ancestors had come from Thessalonica, but this is only matter of conjecture. When he had gone through the system of education for the ministry he was admitted into the Church of Constantinople; and shewed by his zeal and prudence that he was well qualified to discharge the duties of the sacred office.

When Alexander, Bishop of Constantinople, had to distribute in his diocese the decrees of the great Council of Nice, he took Paul with him in the capacity of reader and register, and subsequently they jointly travelled over Thrace, Macedonia, Thessalia, Achaia, and Greece, and the adjacent islands and countries. Their mission had the desired effect of soothing the public mind in regard to the great doctrinal points which had been discussed at the Nicene Council, and had agitated the whole Christian world.

Before the death of Alexander, who departed in his 98th year, he appointed Paul as his successor to the see. He had not, however, been long in his new situation when his enemies began to annoy him. The Arians disliked him, and they were not long in conjuring up charges of immorality against him. These accusations coming to the ears of Constantine, he did, through some unknown motive, banish Paul to *Pontus*, where he resided until the death of the Emperor, when his three sons recalled all the exiled bishops, amongst whom was Paul.

He had not been long in possession of his diocese, when these rumours respecting his moral conduct were revived, by Eusebius, of Nicomedia, a proud and ambitious man. He brought the conduct of Paul before a synod composed entirely of his own creatures, and deposed him from his bishopric. It is generally supposed that he left Constantinople after this occurrence, and travelled over various parts of the Christian world, in company with Athanasius and several other bishops.

Eusebius, his enemy, had got himself chosen bishop of Constantinople, and being the leader of the Arian party carried everything before him. He did not long, however, enjoy his honours, for he died in the fifth year after his elevation. On his demise the people of the city were determined to have their old bishop Paul restored to his see. This was violently opposed by the Arians; and the

consequence was a bloody contention, in the midst of which many lives were lost among the contending parties. On an official examination into this unhappy event, Paul was banished the city, loaded with irons, and sent to Singara, a town in Persia. He found this a most barbarous and inhospitable place of exile; but he was soon afterwards removed to Emisa, in Syria, where he remained only a short time, when, through the personal influence of Constantine's brother, he was recalled to attend a council at Sardica.

Notwithstanding, Paul was still doomed to further persecution. The Emperor Constans, his patron, was murdered in the year 350, and the Arians were in the ascendant. They commenced to persecute Paul again, and by their artful and wicked misrepresentations contrived to eject him once more from his see, and send him into banishment to a miserable town in Cappadocia. Here he was doomed to all the privations of hunger and cold. His enemies were not satisfied with these cruelties, but were bent on taking away his life, and that, too, in the most barbarous manner. They shut him up in a dark and confined dungeon, and refused him a single particle of food. They entered the horrid place on the sixth day, but still found him alive, though at the last extremity. They then proceeded to strangle him with their own garments; and so put an end to all his sufferings.

About thirty years afterwards, honour was done to his earthly remains by the Emperor Theodosius. They were taken to the church of St. Irene, in Constantinople, and interred in great pomp.

JULIUS,

BISHOP OF ROME.

Julius was the son of Rusticus, a Roman citizen. Where he received his education is not known. Upon the death of Pope Marcus, he was raised to the see of Rome, in the year 337.

When Athanasius, on the death of Constantine, returned from banishment, the Arians began again to persecute him. They wrote to Pope Julius on the subject, and expected he would enlist himself in their cause. This he did not seem inclined to do; but he gave Athanasius the liberty to choose a synod, to assemble at any time or place he might appoint, to take the accusations into consideration. While this was under arrangement, Eusebius, the enemy of Athanasius, summoned a synod at Antioch, which came to the decision of deposing Athanasius forthwith. When he learned this hasty and unjust sentence, he repaired to Rome, and was kindly received by Pope Julius, who remonstrated with Eusebius and his coadjutors for their party feeling, and violent hatred towards Athanasius and his friends; but

these remonstrances were disregarded by the ambitious prelates of the East. The discussions which arose out of these transactions occupied Julius several years; but in his public labours he always evinced a powerful love of the truth, joined to a sound judgment, and great candour of disposition.

He erected two new churches at Rome, and built three cemeteries, or burying grounds. He died in the year 352. His writings were as follows:—

GENUINE.	SPURIOUS.
Epistola ad Orientales. Gr. L. ap. Athan. et Concil. I. II.	Epistola ad Orientales increpatoria.
Epistola ad Alexandrinos. Gr. L. locis citat.	Epistola II. contra Orientales.
Fragmenta Epistolarum apud Gratianum, &c.	De incarnatione Domini, Epistola. N. E.

EUSEBIUS.

BISHOP OF EMISA.

Eusebius was born at Edessa, a city of Mesopotamia, of respectable and wealthy parents. He was instructed in the principles of the Christian system at a very early age ; and great attention was paid to his studies in philosophy and general literature, in which it is said he made astonishing progress.

He left his native town and went to reside at Antioch. The bishop of that see was deposed upon some charge of unsoundness of faith, and Eusebius was solicited to accept of the vacancy, which he refused ; and to prevent further importunities from the people's kindness, he repaired to Alexandria, where he purposed entering more fully than he had done into the abstruse and mysterious doctrines of philosophy.

In the year 341, when the great council was held at Antioch respecting Athanasius, Eusebius was offered the see of Alexandria, which the decision of that council took from Athanasius. But Eusebius declined this offer. The synod, however, prevailed

upon him to accept the see of Emisa, a city in Phœnicia, near mount Lebanus, and a short distance from Laodicea. Here he received consecration; but it was not long before the people raised an outcry against him, on account of his skill in astronomy and mathematics, which they conceived were closely allied to conjuring. In consequence of this he left his charge, and removed to Laodicea; but upon the interference of his private friends he was induced to return again to Emisa, where he died in the year 360. He was highly esteemed, and wrote several works, as follow:—

NOT EXTANT.

ὑποθεσεων, Lib. X.
In evangelia Homiliæ breves, sed plurimæ.

SUPPOSITITIOUS.

In Evangelia totius Anni Homiliæ breves.
Homiliæ L. varii argumenti.

EPHRAIM, THE SYRIAN,

DEACON OF EDESSA.

St. Ephraim was born at Nisibis, a city of Mesopotamia. His parents were professing Christians, and paid great attention to his education. He was devotedly attached to the scriptures, and read them daily. In philosophy and general literature he was also deeply skilled.

In early life he was fond of retirement and solitude, which he thought admirably calculated to foster and strengthen a deep devotional feeling. As years advanced he gradually merged into public life, and took up his abode in the city of Edessa, where he mingled with the intelligent and virtuous men of the place. He still, however, kept up the monastic habits, and studiously attended to the mortification of the body, and the repressing of all violent passions of the mind. He preached frequently in public, and always with great effect, for he possessed considerable fervour and eloquence. A vast number of scholars attended his lectures, some of whom were afterwards great ornaments in the Church. He re-

fused all ecclesiastical honours higher than a deacon; and when selected to fill the bishopric of Edessa, he feigned to be mad, to avoid the preferment.

He undertook a journey in the year 370 to Cæsarea, in Cappadocia, where he had the pleasure of hearing the famous St. Basil preach, whose learning and eloquence he much admired, and whose kindness and friendship he secured by his visit. He returned to Edessa, where he devoted the remainder of his life to private devotion and public usefulness. He died in the year 378. In one of the Churches in Constantinople it is said there is an inscription to his memory in the following words :—"*Charity and continency purify the soul.*"

His writings were :—

Opera S. Ephraim, III. Tom. Latine edita.
Tomus I. continet Homilias et Tractatus LXXXIX.
II. Librus et Tractatus XVIII.
III. Sermones et Orationes XXVII.

DAMASUS,

BISHOP OF ROME.

Damasus was of Spanish extraction, the son of one Antonius, of distinguished rank. It is supposed he was born at Madrid, but at what time is unknown. There is no authentic record of his early education, or by whom he was instructed in the knowledge of religious truth. The earliest notice we have of him is, that he was amongst the deacons and presbyters under the government of Pope Libernus.

Upon the death of this Pope, Damasus was put in nomination for the vacant see, along with one Ursinus. This led to a fierce and bloody contention in the city. The party of Damasus ultimately prevailed; but not before much blood had been shed; for no less than one hundred and thirty seven persons were left dead in one church by the savageness of the contest.

Damasus was severely censured by two of his brethren, Mercillinus and Faustinus, for the part he took in this dreadful outrage. In a petition to the Emperor Theodosius, they charged Damasus with

openly hiring vagabonds for the purposes of inflicting vengeance and murder upon his rivals, and instigating the people to all manner of violence. This may be perhaps a little too highly coloured, but it is considered, even by the most candid historians, that his conduct on this occasion was not free from censure and well-merited reprobation.

After his reinstatement in office he discharged his duties with promptness, zeal, and judgment. There were many keen controversies in his time, which led to public discussions in general synods, in nearly all of which he took a part. He died full of years in 384, being then nearly fourscore. His writings were not considered important, and few of them are now extant :—

GENUINE.

Epistola ad Episcopos Orientis. Gr. et Lat.

Epistola Synodalis ad Episcopos Illyrici. Gr. et Lat.

Confessio Fidei Catholicæ ad Paulinum. Gr. et Lat.

Epistola ad Paulinum Antiochenum de Vitali.

Epitaphia, inscriptiones, carmina Numero XL.

Fragmenta quædam apud Gratianum.

NOT EXTANT.

De Virginitate, et prosa et versu.

SUPPOSITITIOUS.

Liber Pontificalis.

Ad Hieronimum Epistolæ II.

Epistola ad Stephanum et Episcopos Mauritaniæ.

Epist. ad Prosperum et Episcopos Numidiæ.

Epist. ad Episcopos Italiæ.

Epist. ad Aurelium Carthaginensem.

AMPHILOCHUS.

BISHOP OF ICONIUM.

We have no records of what parents Amphilochus was descended, nor to what country he belonged. Some of the fathers suppose him a native of Cappadocia. He had received a good education in his early years, and become a distinguished cultivator of the general philosophy of that age. He secluded himself from the world, gave himself up to monastic severities, and endeavoured to free himself from all domestic cares and anxieties. The spot chosen for his retirement was a very inhospitable place, destitute of corn, so that he was compelled to live on herbs and fruits. It is said, by one ancient writer, that he lived forty years in a cell under-ground, without any other sustenance than simple bread and water.

It is uncertain at what precise time he was inducted into the see of *Iconium*, but the appointment seems to have been contrary to his private inclinations and desires. However, he was faithful

and zealous in his religious duties. He attended the great synod at Constantinople in the year 381, convened for the purpose of ascertaining who were eligible persons to sit in judgment as to whom the privilege of the Church should be conferred. When another synod was called, two years afterwards, St. Amphilochus waited personally on the emperor, and earnestly intreated him to repress all the Arian places of worship, which were at this time spreading rapidly over the whole face of the country.

The next public act of his life, of which we have any authentic record, was his attendance at a synod held at a place called Sida, a city of Pamphilia, which had been convened for the purpose of repressing a foolish heresy which had recently sprung up in that department of the Church. Amphilochus was appointed president of the assembly; and discharged his duties with much firmness and decision. He attended another synod at Constantinople in the year 394. It is supposed that he died soon after this, at a very advanced age. He appears to have been a man of great worth, of singular piety, and held in universal esteem by all his cotemporaries.

The following works were attributed to him :—

DOUBTFUL.

Oratio in Christi Natalem.
In Christi Circumcisionem, et de Basilio.
De Occursu Domini.
In Lazarum Quatriduanum.
In Mulierum Peccatricem, &c.
In diem Sabbati Sancti.
De Pœnitentiæ, et quod non sit desperandum.
Iambica ad Seleucum.

GENUINE.	SUPPOSITITIOUS.
Excerpta varia ex Libris Amphilochi, quæ apud Veretes extant.	Oratio in S. Deiparam et Symeonem. Vita S. Basilii.

ST. GREGORY.

BISHOP OF NYSSA.

St. Gregory was born in Pontus, and his father's name was Basil. Both his parents were of a religious turn of mind, and endeavoured to bring up their children in all the Christian virtues. Every care was taken of his education; and he soon became a proficient in all the usual branches of learning. He particularly devoted himself to rhetoric, in which he made considerable advancement; so much so, that he was admonished by his friend *Nazianzen* against its seductive influence, in inducing him to pay more attention to popular applause, than to the acquiring of a profound knowledge in theology. This gentle reproof had the effect of turning the current of his thoughts more directly towards the more important doctrines of religion. He betook himself to solitude, and devoted his entire time to the acquirement of knowledge of the Gospel.

From his great attainments, and scrupulous mode of life, he was appointed to the bishopric of Nyssa,

a city on the confines of Cappadocia. The exact time of this appointment is not known. He displayed so much zeal against the Arian scheme, that he raised up many enemies in that body, who leagued themselves together to effect his destruction. They succeeded in deposing him from his see, and in sending him away to another part of the country. Here he suffered great privations and hardships, wandering up and down without friends, and frequently subjected to the violence and derision of the mass of the people. In the year 378, he was again restored to public usefulness, by being appointed, with several others, to go as delegates into Arabia, to tranquillize the Church in that part of the world. He afterwards performed a journey to Jerusalem, where he was deeply interested in personally witnessing that which had been the theatre of our Lord's life and death. The desolation of the whole city and neighbourhood afflicted him very sensibly; and he soon returned to his own place of abode.

Not long after this, he was summoned to attend the great council at Constantinople. His influence in the assembly was considerable; and he took a distinguished part in the drawing up of what is now known as the *Nicene creed*.

It is not ascertained at what precise time he died. He was alive when St. Jerom wrote his catalogue of ecclesiastical writers, in 392; but how long he survived after this time cannot be determined. He

ST. ALBERT'S COLLEGE LIBRARY

is, however, represented as having attained a good old age. He was a married man; but his wife died a few years before him. His writings are very numerous, and many of them are extant at this day :—

GENUINE.

Hexaemeron, seu de opera sex dierum.
De hominis opificio Liber.
De vita Mosis, seu de vita perfecta.
In Psalmorum inscriptiones Tractatus II.
In Psalmum sextum de Octava.
In Ecclesiast. Conciones VIII.
In Cantica Canticorum explanatio.
De Oratione Dominica, Homiliæ V.
De vita beata comparanda Orationes VIII.
In illud Apostoli, 1 Cor. 15. Quando sibi subjecerit, &c.
De imagine Dei in homine, libellus.
Epistola de Ventriloqua seu Pythonissa.
Oratio in suam ordinationem.
Contra Apollinarem.
Contra Fatum.
Tractatus de Communibus notionibus adv. Græcos.
De Anima.
Epistola Canonica ad S. Letoium.
In eos qui differunt baptisma.
De fugienda fornicatione in Cor. vi. 18.
In mulierum peccatricem, et eos qui durius alios judicant.
De pauperibus amandis.
In Pentecostem, Oratio Lat.
Contra Eunomium Libri XIII.
Fres Deos dici non oportere.
De fide ad simpliciem Tribunum.
Catechetica Magna, Oratio.
De Virginitate vera et incorrupta.
Contra Manichæos Syllogismi X.
De Anima et Resurrectione, Dialogus.
Adv. Apollinarem, ad Theophilum.
Quid nomen professione Christiani sibi velit.
De proposito secundum Deum.
De perfectione Christiani, ad Olympium.

In eos qui ægre ferunt reprehensiones.

De infantibus, quæ premature abripiuntur.

In diem natalem Christi.

De S. Stephano protomartyre, Oratio.

De sancto Christi baptismale.

De sancto Paschæ festo, et resurrectione Domini, Oratio V.

De Ascensione Domini.

De occursu Dom. et Simeone.

De Deitate Filii, et Scriptus S. et de Abraham.

In laudem SS. XL. Martyrum, Orationes III.

In funere Pulcheriæ, Oratio Consolatoria.

De Placilla Augusta, Oratio funebris.

Vita S. Gregorii Thaumaturgi.

De laudibus S. Viri ac Martyris Theodori.

De Magno Meletio, Oratio funebris.

Encomium S. Patris Ephraim Syri.

Non esse dolendum ob eorum obitum qui in fide, &c.

Epistola ad Flavianum.

Oratio de iis qui adeunt Hiemorosolymam.

Epistola ad Eustathiam, Ambrosiam, et Basilisiam.

Vita S. Macrinæ, sororis.

In principium jejuniorum, Oratio.

SUPPOSITITIOUS.

In hominis creationem Orationes II.

De Trinitate adversus Judæos ex V. T. Testimonia, Lat.

De differentia substantiæ et hypostaseus ad Petrem fratrem.

De Philosophia Libri VIII. (sunt Nemesii.)

ST. JEROM.

St. Jerom is considered as one of the most distinguished and learned of the Latin Fathers. He was born at Aquileia, on the borders of Italy. His father, who was a person of wealth and distinction, spared no expense in his education; and after instructing him at home in all the usual branches of learning, he sent him to Rome to finish his studies.

It would appear, that being a young man of ardent feelings and passions, he here fell into loose and dissolute habits; and the early lessons of piety and morality, so carefully impressed upon his mind by his affectionate father, were soon, to a certain extent, obliterated by pernicious counsels, and profligate examples, of immoral and wicked companions. He remained at Rome for a considerable period, dividing his time between the love of learning, and the love of gaiety and pleasure.

When he approached to man's estate, he determined to travel. He resolved to go through Gaul, where several illustrious schools of learning had been established by the Romans. The cities of Marseilles, Toulouse, Bourdeaux, Autun, Lyons, and

Triers, were at this period held in high repute for literature and scholarship. The Emperor Gratian had endowed these, and some other towns in Gaul, with professorships, for various departments of science and learning; but at the same time strictly enjoined, that the greatest care was to be exercised by all to whom the instruction of youth was committed, that no questionable diversions nor entertainments should be indulged in that were in the least degree calculated to undermine the moral and religious principles of the students. St. Jerom felt the benefit of these wholesome regulations. He had not sojourned long at Triers, then an imperial city, until he felt the necessity of a complete change of life. He determined to renounce all irregular and evil habits, and to devote the remaining portion of his days to the promotion of true piety and sound religious knowledge.

While he remained in Gaul, he made large additions to his stock of books, and where copies of interesting works could not be found, he employed persons to transcribe them. These treasures he carried with him to his native place, Aquileia, where many learned and able men had taken up their abode. These formed a society at once the most agreeable and instructive to a person of St. Jerom's talents and habits of study.

But he left this pleasant paternal abode, partly, it is said, through the influence of some domestic circumstances of rather an annoying nature, and took

up his residence at Rome, where he devoted himself to study with great zeal and success. But his mind soon took a new direction. He was seized with a violent passion for travelling into the Holy Land; and with several companions, he journeyed through Thrace, Pontus, Bithynia, Galatia, Cappadocia, and Cilicia. He took especial pleasure in visiting all eminent men who had betaken themselves to places of seclusion and retirement, on the deserts of Arabia, Egypt, and Syria. After a short visit to the city of Antioch, he betook himself to one of these repulsive abodes of devotion. It was in a hideous desert, lying between Syria and Arabia. Here two of his companions died, and the third left him to return to Rome. St. Jerom gives a very curious account of his mode of life, during the four years he remained in this solitary and inhospitable place. "In the remotest parts," says he, "of a wild and sharp desert, which, being burnt with the heat of the scorching sun, strikes with horror and terror even the monks that inhabit it, I seemed to myself to be in the midst of the delights and assemblies of Rome. I loved solitude, that in the bitterness of my soul I might more freely bewail my miseries, and call upon my Saviour. My hideous emaciated limbs were covered with sackcloth; my skin was parched, dry and black, and my flesh was almost wasted away. The days I passed in tears and groans; and when sleep overpowered me against my will, I cast my weary bones, which hardly hung

together, upon the bare ground, not so properly to give them rest, as to torture myself. I say nothing of my eating and drinking; for the monks in that desert, when they are sick, know no other drink but cold water, and look upon it as sensuality ever to eat anything dressed by fire. In this exile and prison, to which, for the fear of hell, I had voluntarily condemned myself, having no other company but scorpions and wild beasts, I many times found my imagination filled with lively representations of dances in the company of Roman ladies, as if I had been in the midst of them. My face was pale with fasting. In my cold body, and in my parched flesh, which seemed dead before its death, the evil principle was still active; and though I vigorously repressed all its sallies, it strove always to rise again, and cast forth more violent and dangerous flames. Finding myself abandoned, as it were, to the power of this enemy, I threw myself in spirit at the feet of Jesus, watering them with my tears, and I tamed my flesh by fasting whole weeks. I am not ashamed to disclose my temptations, but I grieve that I am not now what I then was. I often joined whole nights to the days, crying, sighing, and beating my breast till the desired calm returned. I feared the very cell in which I lived, because it was witness to the foul suggestions of my enemy; and being angry and armed with severity against myself, I went alone into the most secret parts of the wilderness, and if I discovered anywhere a deep valley or a

craggy rock, that was the place of my prayer, there I threw this miserable sack of my body. The same Lord is my witness, that after so many sobs and tears, after having in much sorrow looked long up to Heaven, I felt most delightful comforts and interior sweetness; and these so great, that, transported and absorbed, I seemed to myself to be in the midst of choirs of angels; and glad and joyful I sung to God."

In a letter to the monk Rusticus, in 411, we find St. Jerom giving another very vivid description of the bodily and mental austerities he practised to produce holiness of life. He says, "when my soul was on fire with bad thoughts, that I might subdue my flesh, I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet; and after I had most diligently studied the judicious rules of Quintilian, the copious flowing eloquence of Cicero, the grave style of Fronto, and the smoothness of Pliny, I inured myself to hissing and broken-winded words. What labour it cost me, what difficulties I went through, how often I despaired and left off, and how I began again to learn, both I myself, who felt the burden, can witness, and they also who lived with me. And I thank our Lord that I now gather sweet fruit from the bitter seed of those studies."

After a doleful and melancholy residence in this desert for four years, St. Jerom left it, considerably impaired in bodily health, and went to the city

of Antioch, where he resided with his friend Evagrius. The holy order of the priesthood was here conferred on him; after which, he travelled into Palestine, and visited the most distinguished places, connected with our Saviour's sufferings, miracles, and ministry. St. Jerom made himself also intimately acquainted with all the customs and observances among the Jews, as well as perfected himself in their language.

About three years after this, St. Jerom undertook a journey to Constantinople in order to be instructed in the critical study of the scriptures, under the eye of St. Gregory of Nazianzan, who was famous for his erudition and eloquence. From this place he repaired to Rome, where he resided for some time, and became one of the public characters of that renowned city. His reputation for learning and piety soon gained him a numerous circle of friends and admirers; and many persons, both male and female, placed themselves under his care, to extend their critical knowledge of the doctrines of Christianity, and to strengthen and fortify their minds to endure that system of self-denial and austerity, which, at this time, was considered an indispensable ingredient in all religious discipline. This popularity only lasted, however, during the lifetime of his friend Demasus, the bishop of Rome. When this member of the Church died, the enemies of St. Jerom became more bold and reckless in their attacks upon his character. They ridiculed his peculiarity

of conduct, disputed the soundness of his doctrines, and even threw out insinuations as to his holiness and purity of life. These attacks were kept up with such persevering malignity, that he was at length obliged to give way to them ; and eventually left Rome for the island of Cyprus, where he was heartily welcomed by his friend St. Epiphanius. From thence he went to the city of Antioch, then to Jerusalem. Here he remained only a short time, and then set out again for Egypt, to improve himself further in sacred learning. He visited all the monasteries in this part of the East, and then returned to Palestine, and took up his abode at Bethlehem.

During all these various movements, he found time to engage in many religious controversies. He wrote against some of the objectionable writings of Origen, which produced a severe quarrel between himself and his long tried friend, Rufinus, who was a passionate admirer of all the writings of Origen. St. Jerom also entered warmly into the Pelagian controversy. Indeed, his literary labours were of the most herculean character.

Towards the latter end of his life, his peaceful retreat at Bethlehem was disturbed by the violence of religious fanaticism. A troop of seditious banditti, encouraged by the more zealous and violent Pelagians, came to Bethlehem, set fire to the monasteries, and compelled St. Jerom to fly for his personal safety. After these violences had subsi-

ded, he returned to his former abode, where he soon after caught a fever, which proved fatal on the 30th of September, 420. He was buried in a vault at the ruins of his monastery, but his remains were afterwards brought to Rome, where they were deposited in the Church of St. Mary Major.

The works of St. Jerom were published at Verona, in 1738, in ten volumes folio.

ST. AUGUSTINE,

BISHOP OF HIPPO.

St. Augustine was a great and shining light in the early history of the Christian Church. He was born at Tagata, a small town of Africa, in the country of Numidia, on the 13th of November, 354. His father's name was Patricius, and his mother's Monica; the former was a heathen, but the latter was a woman of great discernment and religious piety.

Though his father took little interest in his religious education, he was passionately fond of having him well versed in all the usual branches of liberal tuition. He placed his son, therefore, under the best masters, and watched over his progress with the most lively interest. Through the influence of an impetuous temper, and loose companions, he soon fell into vicious courses. In his "Confessions" he observes, "that even that age, which is falsely called innocent, was passed away without leaving any traces in his memory, and which was, with respect to the darkness of his oblivion of it, much

like to that which he passed in his mother's womb."

In his seventeenth year he was sent to the city of Carthage. He entered the school of rhetoric, and soon obtained a distinguished station in it. But he was fond of pleasure and gaiety. He frequented all the places of public amusements, and became a devoted admirer of stage exhibitions. These practices gave great pain to his parents, especially to his mother, who offered up to Heaven the most tender entreaties, that Providence would give a new direction to the mind of her child, and restore him again to the paths of religion and piety.

Whilst at this seat of learning he cultivated an intimate knowledge of the Latin authors. Cicero was a great favourite with him, especially his Hortensius, "An exhortation to the study of philosophy." Augustine also applied himself to the reading and study of the scriptures; but he declares these did not afford him any pleasure, principally, he affirms, from not possessing that kind of eloquence suited, at this moment, to his taste. During this exercise in the scriptures, he fell into the Manichean heresy. This was a doctrine founded by one Mani, who attempted to combine the peculiar doctrines of Christianity with the philosophy of the Persians, by applying to our Saviour the character and actions which the Persians attributed to their deity Mithras, and teaching that there were in nature two distinct principles, light and darkness, and two independent

beings, one the ruler of light, call God, and the other the Prince of darkness; and these two powers were for ever contending with each other. It would appear that St. Augustine entered with great zeal into all these peculiar notions, and continued to support them with all his talents for nearly the space of ten years. This heretical turn of mind proved another severe trial to his mother, who viewed with horror and dismay her poor son sunk into the abyss of heathenish delusion. She came to Carthage solely with a view of inducing him to renounce all his follies, both mental and moral; and she so far prevailed over him, as to induce him to leave the city, and return to Tagata, his native place.

After taking up his residence in this place again, he opened a school, and taught grammar and rhetoric. He soon become famous throughout the whole country. He also, in conjunction with his academical duties, held public disputations on the principles of the Manichean theory, and made many converts, even among the learned and intelligent of his day. His mother (his father was now dead) was still grieved to see her son given up to reprobate courses of life, notwithstanding his cleverness and distinction; and she was incessantly urging him, both to renounce his mistaken creed, and reform his manners, but her entreaties seem at this period to have proved unavailing. He took some disgust at his scholars at Carthage, and left the place, taking with him his mistress and illegitimate son, then about

fifteen years of age, and passionately admired by his father. He went to the city of Rome, and taught grammar and rhetoric. Here an event happened to him, which, ultimately, gave a new direction to his whole mind and conduct. Symmachus, the prefect of Rome, to whom St. Augustine was personally known, had received an order from the city of Milan to procure a competent person to fill the office of professorship of rhetoric in that city. The prefect made the matter known to Augustine, and he was appointed forthwith to the vacant chair.

On St. Augustine's arrival at Milan, he found that his fame and reputation, as a teacher, had travelled before him. He was received by all classes with great marks of respect. At this period St. Ambrose was bishop of the city, a man of great learning and piety. St. Augustine attended the discourses of the bishop, and soon found they contained doctrines and principles he had never before considered, and which produced such an effect upon his mind, as to induce him to set immediately about a revisal of his own entire system of speculative knowledge. His favourite Manichean theory seemed now to be shaken to its very centre. Every day he saw new defects in it; and after experiencing internal struggles of the most acute kind, for the space of twelvemonths, he at length formally abandoned this long cherished system of error and delusion.

This renunciation of his theoretical opinions

seems to have given his mother great pleasure. She visited him at Milan, and earnestly entreated him to extend the work of reformation to his moral conduct also, and take to himself a wife. This he agreed to do. He sent back his mistress to Carthage, and offered his hand to a young lady; but alas! he fell back from his promise, and plunged himself again into the mire.

In the year 386, he left off his profession as a public teacher, and determined to devote himself with renewed energy to the study of theology, under the guidance of Bishop Ambrose, who seems to have entertained the highest respect for his talents and learning. Under the bishop's influence, he, finally, made a vigorous effort to throw off his evil habits; and eventually he so far succeeded in obtaining his object, as to qualify himself for the holy ministry.

A short time after this, his mother died, an event that could not fail to make a deep impression on his mind, when he remembered the lively interest she had at all times felt in his welfare, and the many tears she had shed over his imperfections and errors. He set out for Tagata, his native place, and spent three years there in studying the scriptures, and leading a life of the most exemplary piety and devotion. He went to pay a visit, at Hippo, to Valerius the bishop of the place, who recommended the people to make choice of St. Augustine as their presbyter. This suggestion was complied with, and he was ordained in the year 391. Shortly after this

event, he instituted a monastery at Hippo, all the members of which were to throw their property into one common stock, and devote themselves to the duties of charity and devotion.

In 395, he was appointed joint bishop, with Valerios, of the Church of Hippo. This gave him considerable power, and he displayed great zeal and diligence in every matter connected with his public duty. He entered into warm controversies with the Manicheans, Donatists, and Pelagians; and in all the councils and synods he took an active part.

After a life of great activity and usefulness, distress came upon him in the after part of his days, when his frame was ill calculated to sustain it. His country was invaded by the Vandals, Hippo was besieged, and the attack upon it lasted fourteen months. St. Augustine broke down in the conflict. On the third month of the siege, he took fever, and soon died, in 430, and in the 76th year of his age.

The writings of St. Augustine were very voluminous. The Antwerp edition, of 1700, fills eleven volumes folio.

The following is Dr. Mosheim's character of the Saint. "The fame of Augustine, bishop of Hippo, filled the whole Christian world, and not without reason, as a variety of great and shining qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and subtle and

lively wit, conspired to establish his fame upon the most lasting foundations. It is, however, certain that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that, upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence, also, the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence."

ST. PROCLUS,

ARCHBISHOP OF CONSTANTINOPLE.

St. Proclus was born and educated in Constantinople. At a very early age he was made a reader in the Church, though at the same time he prosecuted his scientific and theological studies under the care of the famous St. Chrysostom, to whom he acted for some years as private secretary. St. Proclus was, after a suitable examination, appointed as deacon and priest, and displayed in his ministerial department the greatest zeal and piety.

On the death of Atticus, the popular voice declared in favour of St. Proclus, but the choice ultimately fell upon Sisinnius, who, however, almost immediately on his accession to power, appointed his rival, Proclus, to the archbishopric of Cyzicus, metropolis of the Hellespont. But this appointment did not coincide with the views of the inhabitants of this city, who disputed the abstract right of the see of Constantinople to exercise any ecclesiastical authority over them whatever. In conse-

quence of this, St. Proclus remained at Constantinople, and devoted himself almost exclusively to preaching among the people, and promoting their worldly happiness, as far as his ability and influence permitted him.

On the death of Sisinnius in the year 427, many of the friends of St. Proclus were anxious he should be appointed to the see of Constantinople; but others took advantage of a technical difficulty, by alleging that, as he had been appointed to a see already, it was contrary to the canons of the Church to translate bishops from one see to another. This objection prevailed, and Nestorius was appointed in his stead. He was, however, deposed four years afterwards, but the same rule of Church government was pleaded in opposition to St. Proclus on this new vacancy, and Maximinian was chosen to fill the important office. But this prelate did not long enjoy his ecclesiastical honours. He died three years afterwards; and when this occurred, the friends of St. Proclus were more successful, and finally raised him to the distinguished office.

He exercised his power with great prudence and moderation, although he entered pretty warmly into several theological controversies, which excited at the time a very lively interest throughout all the Eastern Churches. But he did not long enjoy his bishopric. He died in the year 447, and was deeply lamented by a large portion of the Christian Church. He is styled by St. Cyril, bishop of Jerusalem, as

"a man full of piety, perfectly skilled in ecclesiastical discipline, and a strict observer of the canons."

The writings of St. Prolcus chiefly consist of letters and sermons, a considerable portion of both has been published at Rome.

ST. THEODORET,

BISHOP OF CYRUS.

This distinguished prelate was born at Antioch in the year 386. From his birth, he was devoted by his parents to the service of the ministry, and at the early age of seven years was placed in the monastery of St. Euprepius. He was educated with great care, and made very considerable progress, even in youth, in the Syriac, Greek, and Hebrew languages.

In addition to severe mental studies, he subjected himself to all the most humiliating mortifications of the monastic life. He gave a large estate to the poor, and endowed a monastery near Apermea, but was taken out of it, in the year 423, and consecrated Bishop of Cyrus. This was a very small and poor town, and situated about eighty miles from Antioch. When he was fully established in his see, he exerted himself to the very uttermost to promote the temporal and spiritual welfare of his people. These, historians have represented as barbarous and ignorant, addicted to the most grovelling superstí-

tions, and their minds filled with heretical crudities of the most ridiculous and outrageous kind. Theodoret was, however, unwearied in his struggles with this mass of error and impiety. He taught both by precept and example. He explained the nature of scripture truth with zeal and the utmost simplicity, and set an example in his own conduct of all the virtues which ought to grace the character of a Christian pastor. "He very rarely quitted his diocese, never had a law suit, was regardless of his own gain, lived with the utmost plainness and frugality, and employed the greatest part of his revenue in charity to the poor, and in public works of utility. He built piazzas and bridges, erected public baths, and conveyed water to the city; engaged a public physician, and extended his bounty as well to strangers as natives in distress."

But Theodoret did not confine his labours entirely to a private sphere, but took an active share in the theological disputes of the day. He got entangled with the Nestorian heresy, which kept his mind upon the rack for many years, and produced many unpleasant incidents in his life. The history of this piece of contention is simply as follows :—John, patriarch of Antioch, was ostensibly at the head of the bishops of the eastern hemisphere, but Theodoret was the master mind of the whole party. In the year 430, Pope Celestin, and St. Cyril of Alexandria, wrote to John of Antioch, finding great fault with the doctrines of Nestorius, who wrote an answer by

return in his own defence. The wrath of St. Cyril waxed hotter, and he wrote again to Nestorius, and subjoined twelve "Anathematisms" against him for heretical doctrines. John of Antioch, thinking there were several passages in St. Cyril's letters of an objectionable nature in point of orthodox doctrine, requested Theodoret to answer them. This led him directly into the heat of the battle. Theodoret felt a personal sympathy for Nestorius, and could not go the whole length with his opponents. Theodoret attended the council at Ephesus in 431, took an active part in favour of the eastern prelates, and undertook a refutation of the twelve "Anathematisms" of St. Cyril. Theodoret shewed great warmth of temper in all these discussions, and this tended greatly to widen the breach between the contending parties. John of Antioch, and St. Cyril, succeeded, however, by mutual and calm explanations, in reconciling their differences; but St. Theodoret would not come into the treaty of peace for a considerable time afterwards. At length, he made his peace with St. Cyril, and entered into a friendly correspondence with him.

But the fruits of this dispute were not, as yet, all reaped; for on the death of St. Cyril, his successor, Diocozus anathematized Theodoret, and at a synod, held at Ephesus, deposed him in his absence. Theodosius, the younger, forbade him to go beyond his own diocese, and, in 450, banished him to his own monastery at Apamea. He applied to Leo the Great

at Rome, who entered into his views, and the Emperor Mercian ultimately reversed the decree of deposition; and, upon Theodoret formally renouncing the doctrines of Nestorius, he was restored to full power in his see at Cyrus. He died in peace in the year 458.

His writings were published at Paris in 1642 and 1684, in five volumes folio. They hold a high station amongst theologians. Dr. Mosheim observes, that, "after St. Cyril, we may place Theodoret, bishop of Cyrus, an eloquent, copious, and learned writer, eminent for his acquaintance with all the branches of sacred meditation, but unfortunate in his attachment to some of the Nestorian errors."

ST. LEO THE GREAT.

St. Leo the Great was born at Rome, but of Tuscan parentage. His family were of noble origin, and great attention was paid to his early education. He was initiated into the current literature of the times, and shewed more than usual acuteness and perseverance in all his studies. Rhetoric and eloquence he cultivated with great care, and endeavoured to make them subservient to the cause of gospel truth. It was said of him, that "God, who had destined him to gain great victories over error, and to subject human wisdom to the true faith, had put into his hands the arms of science and truth."

At an early age he was appointed archdeacon of Rome, and this situation placed in his hands a vast portion of ecclesiastical power and influence, which he exercised with great prudence and judgment. He was deputed on a special mission into Gaul, to compose a difference between two generals of Valentinian the Third, named Aetius and Albinus; and when absent from Rome on this occasion, Sextus the Third died, and the Roman clergy almost unanimously called him to the vacant chair. He was

invited to Rome by a public embassy, was received by the people with demonstrations of the most ardent attachment, and submitted to the episcopal consecration in the month of September, 440.

St. Leo discharged the duties of his new station with great ardour and prudence. He never neglected the spiritual wants of the people at large, but devoted himself to their instruction with a pastoral simplicity and earnestness, calculated at once to secure their affections, and to lead them to the conclusion that religion was not a matter of mere form or ceremony. Nor did he neglect the weightier matters of the law. On doctrinal points of controversy he entered with great fervour. He contended with the Manichees, Arians, Apolinarists, Nestorians, Novatians, Donatists, and several other sects, holding loose and heretical doctrines; and displayed, in all these contests, great learning, joined with good temper and Christian candour.

St. Leo was called on, in civil matters, to confer singular benefits upon the inhabitants of Rome. When Attila, the Hun, invaded the imperial city, St. Leo was deputed by the affrighted citizens to meet the conqueror, with a view of moderating his wrath and cruelty. Avienus, of consular dignity, and Trygetius, who had filled the office of prefect of Rome, accompanied the Saint, and the deputation met with Attila at Ambuleium, near Ravenna. The interview proved more conciliatory than what was anticipated. The barbarian adventurer paid

St. Leo the greatest personal attention, and after a few preliminary explanations had been interchanged, a treaty of peace was entered into upon condition, that an annual tribute be paid by the Roman people to the bold and successful invader.

After a life of great activity and usefulness, St. Leo died on the 16th of November, 461. He had filled the holy see upwards of twenty-one years. His body was interred in the Church of St. Peter's, was afterwards removed to another part of the same Church, and was finally translated to the Vatican Church, in the year 1715, with great pomp and solemnity.

St. Leo left many sermons and epistles at his death. These have been often collected, and re-printed, within the last two or three centuries.

ST. PROSPER OF AQUITAIN.

St. Prosper was born in the year 403, at Aquitain, in France. At an early age he was instructed very carefully in grammar and rhetoric, and indeed in all the branches of polite learning. He displayed a spirit of early piety and devotion, and was designated by those that knew him, as a "holy and venerable man." He was never, however, called to the Church.

St. Prosper left his native place, and went to reside at Marseilles. Here he became acquainted with Hilary, another learned layman; and by his advice, St. Prosper entered warmly and zealously into the Pelagian controversy, then exciting great attention, throughout the whole of the Christian Church. He wrote to St. Austin respecting the errors entertained by the clergy at Marseilles, and the learned doctor wrote two books especially for their use, one on the *Predestination of the Saints*, and the other on the *Gift of Perseverance*. These publications produced a great sensation amongst the whole sect of the semi-Pelagians.

But on this, as on many similar occasions, anger

was the result rather than conviction. The semi-Pelagians attacked St. Prosper and his party, and represented they were promulgating doctrines inimical to all sound religion whatever. Both combatants agreed to stand by the decision of the Pope; and Prosper and Hilary were deputed, on the one side, to go to Rome, and place their doctrines in a fair and candid point of view. When this was done, Pope Celestine wrote a dogmatical letter to the bishop of Marseilles, and the rest of the clergy in his neighbourhood, in which he highly commends the doctrines of St. Austin. But this decision did not silence the controversy. St. Prosper took up his pen, and wrote a poem, called "The Ungrateful," which is represented by historians as having produced a biting effect among his opponents.

When St. Leo the Great was chosen Pope, in 440, he invited Prosper to Rome, and made him his private secretary. This preferment gave him a great deal of power in the general affairs of the Church. It, also, mortified his enemies a good deal. Photius maintains that the overthrow of the Pelagian heresy was mainly attributable to the zeal, learning, and indefatigable exertions of St. Prosper. He died about the year 463.

A complete edition of his works was published in Paris in 1711, in folio, with his life translated from the memoirs of Tillemont.

ST. APPOLINARIS SIDONIUS,

BISHOP OF CLAREMONT.

St. Appolinaris Sidonius was descended from an ancient and noble family in Gaul, and was born in the year 431. At an early age he was instructed in the ordinary branches of education; and as he advanced in years, he became passionately fond of rhetoric and poetry, both of which he cultivated to that point of success, which conferred him a considerable portion of fame and distinction among the learned and intelligent of his age.

From his earliest years he had, also, been carefully instructed in the principles and practice of religion. A deep vein of piety seems to have run through the whole course of his life and conversation, whether devoted to the discharge of military, civil, or religious duties. In the prime of his years, he married a lady, called Papianilla, by whom he had one son, and two daughters. This union produced many eventful turns in his life. His wife was the daughter of Avitus, who was thrice prefect of the Prætorium of Gaul, and was ultimately raised to

the imperial throne of Rome, in the year 455. But he only enjoyed this distinguished honour for the short space of ten months, for he died on a journey to Auvergne. His successor, Majorian, entertained, from some cause or other, a bitter feeling against both the memory of Avitus, and his surviving family; and when the emperor was at the city of Lyons, he caused Sidonius to be arrested, and committed to prison, for no other assignable reason than that he had married the daughter of Avitus, his imperial predecessor. But this outrageous act was turned to good account. Sidonius made so favourable an impression upon the emperor, his persecutor, that the latter, not only set him at liberty, but restored all his forfeited estates to him, and also invested him with the honour of a count. This change of fortune proved, however, but of a transitory duration. Majorian, in the year 461 was slain by Ricimer, the Gothic general, who placed the imperial diadem upon the brow of Severus. When this event took place, Sidonius left the court at Rome, and retired to Auvergne, where he spent his time in repelling the aggressions of the Goths, and in cultivating a more varied and profound knowledge of religion and literature.

A few years after his retirement to his own province, St. Sidonius was destined to follow another course of life. The bishopric of Arvernum (since called Clermont), in his own immediate neighbour-

hood, falling vacant, he was unanimously called upon, both by the people at large, and the whole body of the clergy, to fill the vacant episcopal chair. To this he urged many weighty objections. But the principal point he dwelt upon was, that his appointment to the see would be contrary to the established canons of the Church, which strictly forbade a layman to be chosen a bishop. His friends would not, however, take any refusal. They appointed him to the sacred office in spite of this, and other objections; and it is said that, before his initiation into office, his wife and he agreed to a perpetual separation, which was rigidly kept, during the remainder of their lives.

He entered upon his episcopal duties under a deep sense of his own imperfections, and the very onerous obligations that he was bound to discharge. He found a warm and encouraging friend in Lupus, bishop of Troyes, who strengthened his hands by his counsel, and pointed out to him the true path of duty. The bishop wrote a letter to St. Sidonius, in which, among other matters, he observes, "It is no longer by pomp and an equipage that you are to keep up your rank, but by the most profound humility of heart. You are placed above others, but must consider yourself as below the meanest and least in your flock. Be ready to kiss the feet of those whom formerly you would not have thought worthy to sit under your feet. You must render yourself the servant to all." In the spirit and letter of these

injunctions, St. Sidonius endeavoured to frame his whole life and conduct; and all historical authorities agree in ascribing to him the most devoted attachment to the poor and distressed, and the great personal sacrifices he cheerfully made to discharge the calls of suffering humanity.

The city of Clermont was besieged in 475, by Alaric, king of the Visigoths, and at this critical juncture the bishop came manfully forward and encouraged the citizens, both by his counsel and heroic example, to oppose the invading foe. The city, however, was eventually subdued, and Alaric gave vent to his rage against St. Sidonius, by sending him a prisoner to Liviane, a castle near Carcassone, where he suffered many privations. But the victorious Goth, at length relented of his cruelty, and released the worthy bishop, who instantly repaired to his see, to the great joy of his affectionate flock. His troubles were not yet however at an end. Two factious and wicked priests got him expelled from his see a second time; but he was soon restored again, and died in peace, on the 21st. Aug. 482. His body was interred in the Church of St. Saturnius.

The writings of St. Sidonius consist of nine books of letters, and a collection of short poems. The best edition is that of 1652.

ST. ANTHONY,

THE FOUNDER OF THE MONASTIC ORDERS.

THE following notice of the life of St. Anthony is placed out of chronological order, solely with a view to give a short and uninterrupted sketch of the monastic life, of which he was the original founder. The practice of withdrawing from the world, which, for many centuries after his time, prevailed so generally, exercised a very marked influence upon the interests of Christianity, and must be considered by all Christians as forming a very conspicuous landmark in the historical outline of their system of religion.

St. Anthony was born at Coma, a village near Heraclea, or Great Heracleopolis, in Upper Egypt, on the borders of Arcadia, or Middle Egypt, in the year 251. His parents were respectable in point of worldly riches, and were deeply imbued with a spirit of religious piety. They watched over the opening mind of their son, Anthony, with great care, and were above all things anxious to preserve him from the gross polution from the world at

large. He was kept at home, and his reading was confined to works in his own tongue. He manifested in early life the most devoted attachment to his parents, a decidedly religious turn of mind, and a constant observance of the rules of temperance and sobriety. At the death of his affectionate parents, he was in possession of a large estate, out of which he had to maintain an only sister, then in her twentieth year. It is stated, that, about six months after he became possessed of this property, he heard these words in Church, "Go sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven." The command took a firm hold of his mind; he gave it a personal application; and on reaching his own dwelling, he immediately made over to his neighbours about one hundred and twenty acres of good land, upon condition that he and his sister might be free, for the whole term of their natural lives, from public taxes and burdens. The remainder of his estate was sold, and the price given to the poor. But this was not enough. On hearing at Church the words, "Be not solicitous for to-morrow," he was determined to strip himself of every remnant of property; and accordingly sold all his household and moveable goods, distributed the amount of them in alms, and placed his sister in a house of virgins, which has been supposed to be the first rudiment of nunneries.

After these personal sacrifices, he retired into solitude near his native village. Here he indulged

in prayer, reading the scriptures, and occasionally in manual labour. He soon became reconciled to the most severe rules of self-mortification, and presented a most perfect model of all the ascetic virtues.

St. Anthony was, however, constrained to leave the neighbourhood of his native place. The Abbé Fleury gives the following account of the movements of the Saint:—"After the journey which St. Anthony had undertaken to Alexandria, during the persecution, having returned to his monastery, he stayed there some time locked up, refusing to open his door to the importunate entreaties of those who came to be cured of their diseases; but they were healed nevertheless, by sitting without the monastery and praying with faith. At last, to enjoy a retreat and fly from vanity, he resolved to go to the Upper Thebais, where he was unknown. Thus, having taken bread from his disciples, he sat himself down on the banks of the Nile, to wait for any boat that was going up, that he might get a passage there. Being fixed in his resolution, he heard a voice from on high, which said to him, 'Anthony, where art thou going?' 'What is thy intention?' He, without being surprised at it, because he was often used to hear such voices, answered, "These people will not let me be at rest, and require more of me than I am able to perform.' The voice said to him, 'If you go into Thebais, and into places where there is nothing but flocks of

cattle, your troubles will still be more increased; but, if you will be truly at rest, go into the midst of the desert.' 'And who will shew me the way?' replied he. Immediately the voice shewed him certain Saracens who were going that way; he joined them, and desired them to permit him to go in their company into the desert, which they readily granted. Those called Saracens at that time were certain Arabians, who wandered in the deserts on each side of the Red Sea.

"St. Anthony having travelled with them three days and three nights, arrived at a very high mountain; at the foot of which ran a pleasant stream of clear and fresh water; around it there was a plain and a few wild palm trees. He was extremely delighted with this place; and having taken bread of those who conducted him, he stayed there by himself, looking upon it as his abode. The Saracens came back to the same place on purpose, and voluntarily brought him bread; he also received some small relief from the palm trees. This mountain is a day's journey from the Red Sea, and is called Colzim, or Mount St. Anthony. The brethren having found out the place of his retirement, took care to send him bread; but he being unwilling that they should give themselves so much trouble, desired them to bring him a hoe, a hatchet, and a little corn. Then, having examined the ground about the mountain, he cultivated a small place, which was the best watered, and sowed

it. Thus he gathered every year sufficient to make his bread, and had the pleasure of being chargeable to no one. But observing that some people came in quest of him, he cultivated also some herbs, that he might administer a little refreshment to them after so fatiguing a journey. The brethren who served him, desired him to give them leave to bring him, every month, some olives, pulse, and oil; for he was now very old, and, in the year 315, was sixty-five years of age. He made baskets, which he gave to those who came to see him, in return for what they brought him. These people often heard a tumultuous noise of voices and arms, and in the night saw the mountain filled full of wild beasts, whilst he was in prayer; for he underwent prodigious temptations in that desert."

After dwelling in this inhospitable place for about twenty years, he was prevailed upon, by the earnest importunity of his friends, to come down from the mountain; this he consented to do. But the worldly distraction of his mind, by this trifling removal, so agitated his feelings, as to throw him almost into a state of utter despair; he endeavoured, however, to support his resolutions by prayer and hard manual labour. He founded his first monastery at Phaium, near the confines of Upper and Middle Egypt, and this abode consisted simply of scattered cells. Some time after, he also founded another monastery, called Pisper, near the Nile.

St. Anthony carried the mortification of the body

to a great pitch. His ordinary food for four-and-twenty hours was six ounces of bread soaked in water, with a little salt; and sometimes a few dates were added by way of luxury. His principal meal was at sunset, but, on particular days, at three o'clock in the afternoon. Occasionally he retrenched this scanty fare, and only eat once in two or three days. His bodily health, however, was excellent, and his spirits lively and buoyant. It is said that his disciples always recognised him by the joy which was pictured in his countenance. "He exhorted his brethren to allot the least time to the care of the body. Notwithstanding which, he was very careful never to place perfection in mortification as Cassian observes, but in charity, in which it was his whole study to improve his soul. His under garment was sackcloth, over which he wore a white coat of sheepskin, with a girdle. He instructed his monks to have eternity always before them, and to reflect every morning that perhaps they might not live till night, and every evening that they might never see the morning; and to perform every action, as if it were the last of their lives, with all the fervour of their souls to please God."

His long seclusion was, however, broke in upon by a journey he undertook to the city of Alexandria. By the request of the bishops, in the year 355, he went to preach in this city against the Arians. His appearance attracted universal atten-

tion; all classes ran to see him; and it is said, that even the pagans were struck with the singularity and dignity of his demeanour. His language was very hot and violent against his opponents. He called them "impious Arians," and "venomous serpents." The inhabitants of Alexandria wished him to remain some little time with them; but he was soon tired of the refinements of civilized life; and to their entreaties he replied, "As fish die if they leave the water, so does a monk if he forsakes his solitude." He was conducted to the gates of the city by St. Athanasius amid a great concourse of people.

St. Anthony made a formal visitation to all his monks a short time before his death. They wished him to remain, and die amongst them, but this he would not, on any account, accede to. Some of the Christians followed the heathen practice of embalming the body after death; but this he reproved, and left instructions that his own should be put into the earth as all the holy patriarchs of old were. He retired after this visit to his own cell, and soon fell sick. To those around him he ordered one of his sheepskins, and his cloak to be given to Athanasius, as a testimony of his being fully united with that distinguished prelate, in the faith and communion of the Church. The other sheepskin the saint ordered to be given to bishop Serapion, and his sackcloth he gave to the monks. Shortly before he expired, he raised his head and said, "Fare-

well my children, Anthony is departing, and will be no longer with you." His friends embraced him, and he calmly stretched out his feet and expired. This took place on the 17th of January 356. He was one hundred and five years old.

St. Anthony left no writings behind him, save seven or eight letters; one written to Constantine the Great, and the others addressed to different monasteries he had founded, containing maxims and rules for the government of their conduct.

The monastic mode of life became very prevalent even during the lifetime of St. Anthony. After the promulgation of his rules, his disciple Hilarion introduced them into Palestine and Syria. Monasteries were, about the same period, established in Mesopotamia and the whole of the surrounding country. St. Athanasius carried the system of seclusion from the world to Rome, St. Basil to Pontus, St. Martin, bishop of Tours, to Gaul, and Pelagius into the British Isles. Mr. Gibbon, in his Roman history, alludes to this rapid spread of the monastic orders, in the following words: "The prolific colonies of monks multiplied with rapid increase on the sands of Lybia, upon the rocks of Thebais, and in the cities of the Nile. To the south of Alexandria, the mountain and adjacent desert of Nitria were peopled by five thousand anchorets; and the traveller may still investigate the ruins of fifty monasteries which were planted in that barren soil by the disciples of Anthony. In the

Upper Thebais, the vacant island of Sabenne was occupied by Pachomius and fourteen hundred of his brethren. That holy abbot successfully founded nine monasteries of men and one of women, and the festival of Easter sometimes collected fifty thousand religious persons, who followed his angelic rule of discipline."

On the first foundation of monastic institutions, the monks observed the rules of Pachomius, and were not divided into separate orders until some time afterwards. They commonly took their designation from the place they inhabited, as the monks of Nitria, Canopus, &c. But this simplicity of form was soon departed from, as the monks became more numerous, and took a more lively interest in the various religious controversies of the day. Dr. Mosheim observes on this point: "The monastic order, of which we have been taking a general view, was distributed into several classes. It was first divided into two distinct orders, of which the one received the denomination of Cœnobites, and the other that of Eremites. The former lived together in a fixed habitation, and made up one large community under a chief, whom they called *Father* or *Abbot*, which signifies the same thing in the Egyptian language. The latter drew out a wretched life in perfect solitude, and were scattered here and there in caves, in deserts, in the hollow of rocks, sheltered from the wild beasts only by the cover of a miserable cottage,

in which each one lived sequestered from the rest of the species.

"The Anchorites were yet more excessive in the austerity of their manner of living than the Eremites. They frequented the wildest deserts, without either tents or cottages; nourished themselves with the roots and herbs which grew spontaneously out of the uncultivated ground; wandering about without having any fixed abode, and reposing whenever the approach of night happened to find them; and all this, that they might *avoid the view and society of mortals.*

"The last order of monks that come now under consideration were those wandering fanatics, or rather impostors, whom the Egyptians called Serabaites, who, instead of procuring a subsistence by honest industry, travelled through various cities and provinces, and gained a maintenance by fictitious miracles, by selling relics to the multitude, and other frauds of a like nature.

"Many of the Cœnobites were chargeable with vicious and scandalous vices. This order, however, was not so universal as that of the Serabaites, who were, for the most part, profligates of the most abandoned kind. As to the Eremites, they seem to have deserved no other reproach than that of a delirious and extravagant fanaticism. All these different orders were hitherto composed of the laity, and were subject to the jurisdiction and inspection

of the bishops. But many of them were now adopted among the clergy, and that even by command of the emperors. Nay the fame of monastic piety and sanctity became so universal, that bishops were frequently chosen out of that fanatical order."

In the course of time, however, the monastic establishments departed from their primitive simplicity, and became more worldly and ambitious. In the fifth and sixth centuries, they indirectly obtained considerable power over religious matters, and gave evident indications that the precepts and maxims of self-abasement and bodily mortification, were not now the exclusive objects of their consideration. Indeed, the relaxations in moral discipline were now so glaring as to call forth public attention and reprobation. St. Benedict, who flourished in the sixth century, was deeply impressed with the evils of monastic institutions, and set himself about their correction. He was a native of Italy, and became an abbot of one of the monasteries in that country. He founded twelve of these establishments himself, which, in fact, formed the prolific germ of a numerous order, which went under his name, that of the *Benedictine Order* of monks. His rules for their government have been subjects of keen discussion amongst theological writers. Historians usually speak of his regulations as comprised only in one rule ; but then it was a rule embracing a multitude of injunctions. The principal of those were, that all monasteries

were to be under the entire governnent of an abbot. Seven hours a day were to be employed in manual labour, two for pious reading, besides meditations from matins till break of day. The rule enjoins perpetual abstinence from flesh-meat, not only that of four-footed animals, but also of fowls. The portion of bread allowed by St. Benedict to each monk was one pound and a half. In spiritual discipline, the principle of humility was to be the constant guide for the soul. Twelve rules were to be for ever in the mind's eye: 1st. A deep impression of God's holy judgments, and a perpetual fear and awe. 2nd. The perfect renunciation of the will. 3rd. Complete obedience to divine injunctions. 4th. Patience under every kind and degree of suffering. 5th. The confession of our thoughts and designs to our superior or director. 6th. The most perfect contentment, to rejoice in all manner of humiliations, to be gratified with mean offices, the commonest clothes, and at all times to consider ourselves the most despicable of servants. 7th. To consider ourselves as the very chiefest of sinners. 8th. To avoid all singularity in our conduct. 9th. To love and practise silence. 10th. To avoid dissolute mirth and loud laughter. 11th. Never to speak with a loud voice, and to be chaste and modest in all our language. 12th. To be humble in our whole deportment, and to manifest a living representation of the penitent sinner in the parable.

The different orders of Benedictine monks are

said by historians to have amounted to twenty-six. This order was not known in Britain till long after their establishment in other parts of Europe. St. Benedict's rules were not enforced till the time of St. Dunstan and his friend Oswald, about the middle of the tenth century.

In the Eastern Church, all monasteries and nunneries were placed under the protection and regulation of the civil code of Justinian, in the year 535. It was enacted, by the 5th Novel, that the ground on which any monastery was to be founded should previously be consecrated by the bishop in whose diocese it was, and a cross was to be placed on the spot. Persons assuming the monastic life were to be subjected to three years' probation, under the special care of the abbot, who was enjoined to exercise a severe scrutiny into the life and general conduct of all candidates. If they were found duly qualified, they were to be furnished with a dress and tonsure. Slaves were admitted into monasteries upon the same conditions as free persons. This often induced slaves who had cruel masters to run to the monasteries for shelter; for a master could only claim a slave within three years, and he was to prove him to be his property, and to have committed some civil offence. The law enjoined that all monks should eat together and sleep in a common dormitory, but each in his own bed. An exception was made to this rule in favour of a class of monks termed Anchorets, who led a contempla-

tive life, and on this account they were indulged with separate cells, that they might pursue their devotional exercises without molestation or interruption. In the 134th Novel of the Justinian code, a great number of other regulations are laid down for the government of the monasteries and nunneries. A considerable portion of these relate to the necessity of preserving chastity in these institutions.

From the end of the sixth century until the twelfth, the monastic institutions continued to increase in number, influence, and luxury. One great step in their favour, was the interest they obtained in the councils of the Roman Pontiff, in the seventh century. His Holiness released the monks in a great measure from the superintendence of the bishops, and this left the former in a state to pursue their own views and habits without any check or controul whatever. For this licence, so congenial to monastic feelings and modes of life, they endeavoured to give the pontiff a suitable return; and accordingly strained every nerve to strengthen his power, and to familiarize the public mind with notions of his vast dignity and supremacy. In this the monks succeeded to a great extent, for their reputation for superior sanctity and great religious knowledge, had taken a deep root in the minds of the people at large.

It is obvious, from the general testimony of candid historians, that this reputation was a delusion, and that a strong under-current of voluptuousness

and immorality was visible in the general mass of the monastic orders. Dr. Mosheim observes, that "the monks were everywhere in high repute, and their cause was accompanied with the most surprising success, particularly amongst the Latins, through the protection and favour of the Roman Pontiff, and the pharisaical affectation of uncommon piety and devotion. The heads of families, striving to surpass each other in their zeal for the propagation and advancement of monkery, dedicated their children to God, by shutting them up in convents, and devoting them to a solitary life, which they looked upon as the highest felicity; nor did they fail to have with these innocent victims a rich dowry. Abandoned profligates, who had passed their days in the most vile pursuits, and whose guilty consciences filled them with terror and remorse, were comforted with the hopes of obtaining pardon, and making atonement for their crimes, by leaving the greatest part of their fortune to some monastic society. Multitudes, impelled by the unnatural dictates of a gloomy superstition, deprived their children of fertile lands and rich patrimonies, in favour of the monks, by whose prayers they hoped to render the Deity propitious. Several ecclesiastics laid down rules for the direction of the monastic orders. Those amongst the Latins who undertook this pious task, were Fructuosus, Isidore, and Columba. The rule of discipline prescribed

by St. Benedict was not as yet so universally followed as to exclude all others."

It appears, however, that the monks in the eastern division of the Christian Church escaped, in a great degree, this general contamination of morals. Those in Egypt, Syria, and Mesopotamia, led lives of great austerity, and wandered about the deserts, almost without any of the ordinary comforts of human life.

But as time rolled on, their different orders still increased in power and popular veneration. In the ninth century, the desire to enter the monastic life became quite a passion, even amongst men of high station and noble birth. In Italy, France, Germany and Spain, many distinguished individuals abandoned all their wordly honours and wealth, and betook themselves to the gloom and austerities of the convent.

The western monks were passionately attached to the Roman Pontiffs; and in the eleventh century, Gregory the VII. conferred additional power and honour upon them, for the assistance they had given to the papal power, not only to his predecessors, but also to himself personally. This gave great *éclat* to the monastic orders generally; and from the time of Gregory, monasteries were multiplied to an almost incredible extent.

But in proportion as their numbers increased, so did their vices and crimes. "All the writers of

this age," says Dr. Mosheim, "complain of the ignorance, licentiousness, frauds, debaucheries, dissensions, and enormities, that dishonoured by far the greatest part of the monastic orders, not to mention the numerous works of their dissoluteness and impiety that have been handed down to our times. However astonished we may be at such horrid irregularities among a set of men whose destination was so sacred, and whose profession was so austere, we shall still be more surprised to learn that this degenerate order, so far from losing aught of their influence and credit on account of their licentiousness, were promoted, on the contrary, to the highest ecclesiastical dignities, and beheld their opulence and authority increasing from day to day."

A very great and important change in monastic institutions took place in the thirteenth century, namely, the establishment of FRIARS. This class of religionists sprang up with the ostensible view of restoring the monkish orders to their primitive system of austerity, and to root out of the convents those confirmed habits of luxury and sensual indulgence which had so long disgraced these places of seclusion. The new order of friars soon grew very numerous and powerful, and were divided into various classes; amongst these were the Dominicans, Franciscans, Trinitarians, Crossed or Crutched Friars, Austin Friars, Friars of the Sac, Bethlemites, Friars of the order of St. Anthony of Vienna,

Friars de Pica, and Bonhommes, or good men. A number of the last class were brought into England in the year 1283, and took up their abode at Ashbridge in Buckinghamshire.

The mode of life of the friars was calculated to excite wonder amongst the multitude. They were austere, self-denying, affected the most spotless purity, and totally regardless of this world's goods. They soon became the favourite children of the community. The popes granted them the liberty of travelling wherever they pleased; and this privilege necessarily brought them into contact with almost every class of the community. The gravity of their external behaviour, their desire to impart instruction to both old and young, their pious deportment, their great learning, and their patient endurance of privations of all sorts, obtained them the esteem and admiration of all classes of men in Europe. They soon made their way to all the distinguished seats of learning and science. They became the leading professors of theology at Paris. At Oxford and Cambridge the four great orders of friars, the Franciscans, Dominicans, Carmelites, and Augustines, possessed flourishing monasteries. The most learned men in these two universities belonged to the order of mendicant friars.

But the power which the divers orders of Friars obtained soon degenerated into tyranny and bigotry. They lived a life of perpetual warfare, with the monastics of other denominations, with the clergy, and

with civil magistrates and rulers. The struggle was a violent and bitter one on both sides, and lasted for several centuries. At length, the ambition and intolerance of the friars became insufferable, and the various commonwealths found it necessary to devise means for their entire suppression.

In two or three centuries afterwards, the monastic institutions had to undergo a severe trial; a trial, in fact, which nearly annihilated the whole order. As the doctrines and opinions of the Reformation began to be disseminated over several parts of Europe, the monkish establishments declined. They were the first objects of attack by all the leading reformers; and the vices and crimes attributed to them were the grand weapons employed against the power of the Romish Church. But as this part of the history of monastic orders must be pretty well known to most general readers of Church history, it is unnecessary to enlarge upon it here.

At the present moment, there are a few monastic establishments in Germany and France. Those, that formerly existed in the latter country, were nearly all swept away by the Revolution, but a few have again been reared, under the auspices of the Bourbons. There are a good many monks and nuns in Italy, and in those provinces in South America lately under the dominion of Spain and Portugal. The most important order of monks, founded since

the Reformation, is that of the Jesuits, the re-establishment of a class of ecclesiastics for many centuries famous for their spiritual power, learning, and bigotry.

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